Germany and the Jewish Question

Dr. Friederich Karl Wiehe
and the
Institute for Studies of the
Jewish Question Berlin, 1938.

Translated by Eckhart Verlag
Annotated by Francis Dupont

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Ostara Publications

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Institute for Studies of the Jewish Question

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This edition 2014

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http://ostarapublications.com

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INTRODUCTION

"I was a Jew before I was an American. I have been an American all of my life, 64 years. But I have been a Jew for 4.000 years."

(Rabbi Wise[1] in a speech in Cleveland in June 1938.)

Ever since the day when the National Socialists came into power in Germany, thereby placing the solution of the Jewish problem in the forefront of German politics, public opinion the world over has become increasingly interested in that problem.

Anti-Semitism has been frequently described as a phenomenon exclusively confined to Germany, as a National Socialist invention which must necessarily remain incomprehensible to the rest of the world. But to-day it is evident that the Jewish question is by no means a purely German question, that it causes on the contrary grave anxiety to statesmen in many countries, and that in many lands a pronounced anti-Jewish reaction has already set in.

We do not propose to enquire, for the moment, whether these phenomena are a result of the example set by Germany. It is sufficient to register the fact that the Jewish question has, or is about to become everywhere acute, and that there is scarcely a country nowadays which does not find itself compelled to contribute in some way or other to its solution.

Hence everyone who discusses Germany's attitude towards the Jewish question is at the same time dealing with an important problem of contemporary international politics, and, having regard to its far-reaching significance, is in duty bound to carefully investigate that question.

It is a mistake to believe that the Jewish question has only arisen within the last few years, or, indeed, that its origin is to be sought in modern times.

The Jewish question is not an invention of National Socialism, nor is it derived from the anti-Semitic movements that marked the close of the nineteenth century. If National Socialism can lay claim to any originality in

the matter, then only because the National Socialist Party was the first to deduce the logical conclusions from a historical fact.

The present German attitude towards the Jewish question is based on the experience made by Europe in the course of two thousand years. And this experience has been a particularly bad one for Germany, especially during the last few decades.

The Jewish question undoubtedly dates back some two thousand years. Strictly speaking it is even older — namely, as old as the history of the Jews. The Jewish question arises everywhere where the nomadic Jewish race comes into contact with other peoples having a settled abode.

This historical fact is admitted by the Jews themselves. The *Jüdische Lexikon* ("Jewish Lexicon"), which is the standard work of the German Jews—published long before the advent of National Socialism to power—confirms the historical continuity of the Jewish question throughout the centuries when it writes (vol. III, column 421):

"this Jewish problem is as old as the association of the pronouncedly differentiated and dissimilar Jewish people with other peoples."

It is a unique, and in the last resort inexplicable phenomenon, that on the one hand the Jews have never been able to find a permanent home in which to develop a political and social existence *sui generis,*[2] while on the other hand they have never proved capable of being absorbed by any of the innumerable countries in which they have sought hospitality.

This peculiar destiny of the Jews is, however, subject to variations. But these variations, in their turn, are only the perpetual ebbing and flowing of an unbroken tide.

The Jüdische Lexikon ("Jewish Lexicon"), an unparalleled source of information on Jewish matters, written by leading German Jews of the first twenty years of the 20th century. The extract (right) discusses the Jewish origins of comedian Charlie Chaplin.

JÜDISCHES
LEXIKON

Ein enzyklopädisches Handbuch
des jüdischen Wissens
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BAND I
A–C

JÜDISCHER VERLAG / BERLIN

1329 Chaplin, Charles Spencer — Charter 1330

CHAPLIN, CHARLES SPENCER, einer der berühmtesten Filmschauspieler der Gegenwart, geb. 1889 in London als Sohn einer Mutter des St. Judits, in England umgewanderten Ostjudenfamilie, die urspr. den Namen Thomasin führte, wanderte neunzehnjährig nach Amerika aus und wurde Mitglied einer reisenden Variété-Truppe. Durch den Filmunternehmer Mac Sennett in Los Angeles kam er zum Film und wurde bald der Liebling des amerikanischen Publikums und in der Folge weltberühmt. Ch. ist Verfasser, Regisseur und Hauptdarsteller der meisten seiner Filme („Goldrausch", „Hundeleben", „Perfekter Frauen"). Seine Stücke liegt — von seiner hervorragenden Mimik und geschickten Spiegelung der spezifisch amerikanischen Komik, die aus dem ständigen Kampfe mit der Tücke des Objekts fließt, abgesehen — in der Fähigkeit, plötzlich mitten im vermeintlichen Schwer durch Darstellung hoffnungsloser Schwermut, zerrissener, jüdisch anmutender Tragik und stummer Verzweiflung hin ins Innerste zu erschüttern. Ch. zeichnet sich durch große Wohltätigkeit und Förderung anderer Talente aus; so entdeckte er u. a. die Filmstarlets Jackie Coogan und Adolphe Menjou.

Lit.: Jim Tully, „Charlie Chaplin" (Neuyork Tageblatt Nr., 28. IV., 5., 12. V. 1927); Arnold Ulitz, Gedicht „An Chaplin" (Berl. Tageblatt 20. Nov. 1926).

L. B.

Charaman s. Seder.

CHARIF (arab. „scharfsinnig", „gutmütig". Davon Charifer oder Charifaer (1. Scharfsinn; 2. gutmütige Bemerkung (s. auch Bak). Ch. wurde [illegible] rabbinischen Gelehrten.

S. S.

Charifun, Charifut s. Charif.

CHARIMSEL, volg. auch Chrismel (Kremsel), eine besonders an [illegible] Mohlspeise aus „Mazza-Mehl, Eiern, Rosinen, Zucker und einem Zusatz von Fett hergestellt. Der Name stammt wohl aus dem Slavischen.

S. W. L.

Charist s. Juda ekhaim.

CHARKOWER KONFERENZ. Im Okt. 1903 fand in Charkow eine von M. [illegible] veranstaltete Konferenz führender russischer Zionisten, auch von Mitgliedern des Großen Aktionskomitees der „Zionistischen Organisation, statt, die den Baseler Kongreß [illegible] von Herzl dem Präsidenten der Organisation, die [illegible] Erklärung zu fordern, daß er den Ostafrika-Projekt (s. Uganda) definitiv aufgeben, den spätestens „Zionistenkongressen keine weiteren, nicht Palästina betreffenden Projekte vorlegen und in einer praktischen Palästina-Arbeit einwilligen [illegible]

Charsucher-Hospizium s. Kolonien, landwirtschaftliche, in Palästina.

Charsuni s. Seder.

Charuf(je) s. Vulgärarabisch.

CHARTER (von lat. charta, Freibrief). Im modernen englischen Staatsrecht wird unter Charter Company eine mit einem Schutzbrief ausgestattete Landgesellschaft verstanden, auch die Britisch Südafrikanische Gesellschaft. Der Charter wird erteilt zum Zweck der Erwerbung und Verwaltung von Land, das noch nicht dem Besitz gehört. Herzl gebraucht mit dem 3. Pfingstausschreiben das Wort für die vom Volke zu erteilende und von den Großmächten zu garantierende Urkunde, wonach den Zionisten unter türkischer Souveränität die Selbstverwaltung Palästinas übertragen werden sollte. Analog wird „Charter" später für die rechtliche Verantwortlichkeit benutzt, die der Leiterin von [illegible] und Nairobi (Brit. Ost-Afrika) verwendet. Mehrere Charterentwürfe sind von Herzl selbst angefertigt worden. Die Frage des Ch. führte zu leidenschaftlichen Meinungskämpfen, die auch nach Herzls Tode die „Charterisierer" [illegible] Arbeit in Palästina zur Erlangung des Ch. als verfrüht verwarfen. Sie sind schließlich unterlegen (1907 auf d. 8. [illegible]), aber auch später, nachdem selbst [illegible]

There were times in which the Jewish problem appeared definitely solved, in which the foreign immigrants appeared to have become completely assimilated and to have lost their distinct ethnical personality. In such halcyon days no Jewish problem seemed to exist. But sooner or later the illusion was dispelled, and after many years of comparative rest and quiet Ahasuerus[3] was compelled to again resume his eternal wanderings.

The first expulsions of Jews on a large scale occurred already in the earliest history of Palestine. 700 years before the Christian era the Assyrian King Sarrukin[4] forced the Jews to leave the country, and his example was followed in 586 B. C. by King Nebuchadnezzar[5] of Babylon.

Persecutions in Alexandria[6] and the destruction of Jerusalem by the Romans in A. D. 70[7] opened a period in which the Jewish question was not less acute than it is to-day.

Further milestones in the eternal wanderings of the Jews are the crusades, the expulsion of the Jews from England under Edward I in 1290,[8] and their expulsion from Spain under Ferdinand and Isabella the Catholic in

1492.[9] There is not a single century in which an expulsion of Jews has not taken place. Every nation in Europe has sought to preserve itself against Jewish domination by all the means at its disposal.

The Alhambra Decree (also known as the Edict of Expulsion), issued on 31 March 1492 by the joint Monarchs of Spain (Isabella I of Castile and Ferdinand II of Aragon) ordering the expulsion of Jews from the Kingdoms of Castile and Aragon and its territories and possessions by 31 July of that year.

It is an incontrovertible historical fact that those peoples with a settled abode who throughout the ages afforded hospitality to nomadic Jewish tribes, invariably regarded the latter as an essentially dissimilar race and not merely as a different religious community. Hence hospitality was only granted to the Jews under special conditions.

It is interesting to observe in this connection that in every case where a European State was weak and financially impoverished, the restrictions imposed on the Jews were greatly relaxed and eventually abrogated. The numerical preponderance of the Jews in Eastern Europe — which has become the reservoir of Jewry in modern times — is to a large extent attributable to the political and financial weakness of the former Kingdom of Poland.

The opening of the so-called "modern era" seemed nevertheless to herald a period of permanent peace and rest for the hitherto restless wandering Jew. It was the era of enlightenment,[10] of liberalism, of belief in the ideals of progress and the rights of man. Conformably with the principles in vogue in this era, the Jews only differed by their religion from other citizens and as such enjoyed equality with the adherents of other religious bodies. They were no longer considered as appertaining to a different race, in other words as strangers.

Differentiation on ethnic grounds between the Jews and the native population was on principle abolished by the French Revolution,[11] and this principle was adhered to alike by the legislation and the social custom of ensuing decades.

The nineteenth century was thus dominated by the tenet of the emancipation and assimilation of the Jews. It was considered best not even to mention the Jewish question and to act as if such a question did not exist.

In the countries of Western Europe the Jews themselves were animated by an intense desire for assimilation. Conversions and mixed marriages were the principal means employed by the Jews for acquiring, in the words of Heinrich Heine,[12] himself a Jew, an "admission ticket to European culture", and thereby acquiring a preponderating influence in political, cultural, and economic life. It should be added that a number of Jews were inspired by a sincere desire to throw-off their skin and obliterate as far as possible their hereditary tracks.

This process of assimilation reached its culminating point in the first three decades of the twentieth century, during which Israel became King of

the Western world.

But it cannot be reasonably doubted that this epoch has come to an end. The most farsighted among the Jews had clearly perceived the inevitability of a reaction. Forty years ago a leading German Jew, Dr. Walther Rathenau, [13] in a book entitled *Höre, Israel!* (“Hear O Israel!”)had criticized the policy of assimilation and uttered a warning for the benefit of those of his co-racists who occupied, or were about to occupy, prominent positions in Germany. "They apparently do not even dream." wrote Rathenau,

"that only in an epoch in which all the forces of Nature are artificially enchained, can they be protected against that which their fathers endured."

That modern Jewry did not heed the many warning voices in its own ranks affords another proof of the fact that the Children of Israel have not learnt, or wished to learn, the lessons taught by their own fate — that they are blind to the errors so often committed by themselves in their self-complacency.

It is also typical of the Jewish mind that even Walther Rathenau himself failed to draw the logical consequences from his own perception of ultimate events.

Some forty years ago a comparatively small number of Jews, headed by Dr. Theodore Herzl, founded what is known as the Zionist movement in the conscious recognition of the uselessness — nay, harmfulness — of the "assimilation policy," and of the consequences that were bound to follow. The Zionist movement represented an effort to avoid those consequences.

Influenced by the anti-Semitic movement that arose in France at the close of the nineteenth century in connection with the Dreyfus case,[14] Herzl proclaimed to his racial compatriots the doctrine: "return to Palestine."[15]

Such a doctrine, although backed by an energy inspired by Herzl's lofty persuasive idealism, appeared nothing short of astounding at a time when the so-called "assimilation policy" had reached its zenith. Hence it was

explicable that Herzl's exhortation found a resounding echo chiefly among the great mass of East European Jews, in Jewry's immense reservoir in Poland, Lithuania, and Rumania.

These Jews had never had any share in the benefits of emancipation and "assimilation." Their economic and social position was as a general rule unsatisfactory, and their political situation was such as to render them particularly susceptible to an appeal to found their own national home in an independent Jewish State.

But despite their numerical superiority, these East European Jews were of minor importance from the point of view of the realization of Herzl's ambitious plans, for they lacked both economic and political significance.

Economically and politically, the influence of the West European and North American Jews was decisive, and for these the novel doctrine preached by Herzl was like unto the seed sown on rocky and hence unfruitful ground.

Blinded by the alluring glitter of an artificial "golden age," the Western Jews had only an ironical smile for what they considered as the vagaries of Zionism, to which, moreover, they were profoundly hostile. And even after this much derided Zionism had assumed a more or less concrete shape in the following decades, the participation of Western Jews in the movement was almost exclusively confined to financial support. Practical Zionists among them were very few in number.

Theodor Herzl, the founder of Zionism. He opposed assimilation and propagated an ethnic homeland for the Jews.

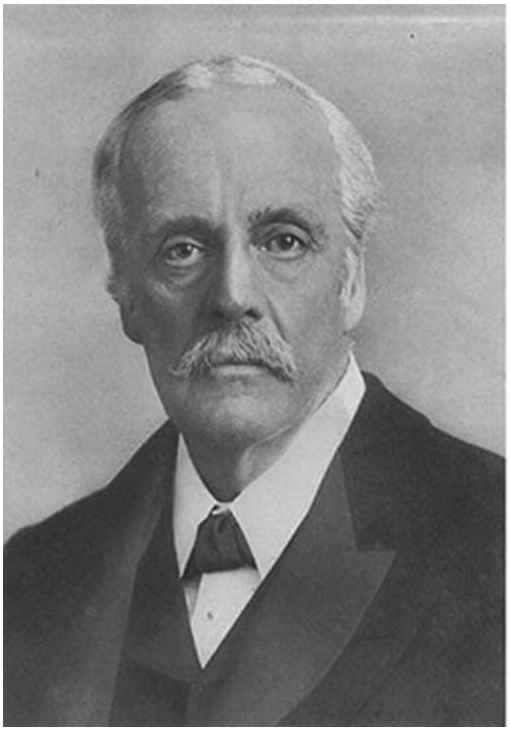
On the other hand, Herzl's plan to establish a Jewish National Home soon awakened great interest among Western nations which had the questionable privilege of harboring the descendants of Abraham. Already in 1903 Joseph Chamberlain[16] — the father of the present Prime Minister[17] — in his capacity as Colonial Secretary, submitted, on behalf of the British Government, a plan for establishing a Jewish settlement on a large scale in Uganda. The realization of this practical plan, which was laid before the Zionist Congress in Basle, was frustrated by the doctrinaire attitude of the Zionists, who insisted on an exclusive settlement of the Jews in Palestine.

It will thus be seen that the British Government recognized expressly the existence of a Jewish question, and the necessity of its solution, at a time when belief in the blessings of an "assimilation of the Jewish race" prevailed without contestation in Germany.

In 1917 Zionism won a decisive victory with the publication of the Balfour Declaration,[18] by the British Government which promised unreserved British support of the endeavor to create a Jewish National Home in Palestine. The fulfilment of this promise began shortly after the Great War.

The Balfour Declaration of November 1917, in which the United Kingdom's Foreign Secretary Arthur James Balfour declared to Baron Walter Rothschild, for transmission to the Zionist Federation of Great Britain and

Ireland. the intention of the British Government to create a Jewish homeland in Palestine. It reads: "His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."



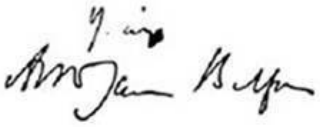
Foreign Office.
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.



But after the lapse of twenty years the failure of the effort is obvious.[19] In the light of experience, Herzl's scheme has been proved impracticable. Herzl did not foresee the wave of anti-Semitism which is now sweeping over Europe — or, at any rate, did not calculate its rapidity.

It is not necessary to discuss here recent events in Palestine, which are not the first of their kind, since Palestine has been in a condition of chronic unrest from the first day when the Jews entered the country. Even if the existing difficulties in Palestine were to be surmounted,[20] the objections which have invariably been raised against the Utopian theories of Zionism

would continue to retain their validity, if only for the following reasons, which are best enumerated in series:

1. In the mandated territory of Palestine, Jewry would necessarily be dependent on the Mandatory State.[21] It would depend on the favor of the Mandatory State, i.e. on the alternating currents of political evolution.

2. Up to now, the Zionist movement has only succeeded in settling some 400,000 Jews in Palestine. On the other hand, Palestine counts over 900,000 Arab inhabitants, whose forefathers have lived in the country for more than one thousand years.

The Arabs contest — and rightly contest — the Jewish claim to regard Palestine as a Jewish National Home. And behind the Palestinian Arabs are 32,000 000 Arabs in the Near East and Egypt.

Whatever agreement may be reached regarding a delimitation of the respective rights, it is safe to say that under existing circumstances the creation of a Jewish State in Palestine of any dimensions worth mentioning, or, indeed, of any viable Jewish State at all, is more than hypothetical.[22]

3. The exodus of the Jews from Palestine began 2000 years ago. Since then the Jews have had no contact whatsoever with the country in which they now seek to establish their domination.

4. The Jews who are now endeavoring to create a Jewish State in Palestine have long since ceased to have any common culture. In the course of its wanderings, the Jewish race has lost its cultural autonomy — if exception be made of the Jewish religion, which has also been abandoned by the hundreds of thousands of "assimilated Jews."

On the other hand it has absorbed any amount of heterogeneous cultural elements. The Jews are not even united by the tie of a common language, since only a small minority has a knowledge of Hebrew, whilst Yiddish is spoken almost exclusively by the East European Jews.[23]

5. The utopian character of the proposal to constitute a Jewish State in Palestine is, perhaps best proved by a study of the structure of Jewish communities in other lands, which shows that the Jews are solely adapted to certain conditions of urban life, and that they lack, in general, all capacity for agriculture or manual labor.[24]

Having regard to these circumstances, it cannot be seriously doubted that the plan of creating a Jewish State in Palestine is entirely utopian. Only a more or less insignificant fraction of the sixteen million odd orthodox Jews in the world could ever hope to find a home in Palestine. Theodore Herzl's plan for enabling the Jews to escape the threatening peril of anti-Semitism has proved impracticable and has not succeeded in solving the Jewish problem.

Thus what we may call the "assimilation era" has come to an end after about 150 years, without any possibility for the Jews to escape in time the inevitable consequences of an unavoidable reaction.

There can be no doubt whatever that the counter-current of anti-Semitism is rapidly increasing in strength the world over. Even a cursory glance at the papers of many lands suffices to show that the responsible leaders of states in all corners of the globe are compelled in varying degrees to take account of this phenomenon.

Foreign critics who maintain that anti-Semitism is limited to Germany may be reminded of the well-known words of the Zionist champion Dr. Chaim Weizmann that the world is divided into two groups: namely, those countries which desire to expel the Jews, and those which do not desire to receive them.[25]

The first of these groups includes not only Germany but also Italy.[26] In the latter country comprehensive legislative measures have been directed alike to excluding Italian Jews from public life and to getting rid of foreign Jews.

Mention may also be made of Poland with a Jewish population of over three millions, or over 10% of the entire population. Not only have various

specified professions already been entirely closed to the Jews in Poland, but it has been officially stated in Warsaw that the problem of the Polish Jews can only be solved by emigration.[27]

In Hungary, a Bill, originally brought in by the Daranyi[28] Cabinet and reintroduced by the Imredy[29] Cabinet, aims at restricting Jewish participation in economic and cultural life.[30]

In Rumania, which has some 1,500,000 Jews, the anti-Semitic movement has by no means come to an end with the collapse of the Goga ministry,[31] as is shown by the extensive measures since adopted and by aiming at the deprivation of their recently acquired Rumanian nationality of all Jews who have immigrated into Rumania since the Great War. The present exclusion of the anti-Semitic party led by Codreanu[32] cannot conceal that anti-Semitism is constantly progressing in Rumania and will sooner or later become the dominating factor in that country.

The above mentioned countries are those whose Governments have already adopted pronouncedly anti-Semitic measures. It would lead too far were we to enumerate the countries — such as Czechoslovakia,[33] Holland,[34] France,[35] and Great Britain[36] — which have not adopted similar measures, but in which anti-Semitic movements are none the less noticeable and the influence of anti-Semitic organizations on public opinion is none the less increasing.

The second group of countries — those who do not desire to receive the Jews — comprises the States into which Jewish immigrants have poured as a result of the growing anti-Semitic peril. They are mostly oversea countries, first and foremost among them being South American republics[37] and the Union of South Africa.[38]

These countries had at first opened their doors wide to Jewish immigration and offered the immigrants a wide field for the exercise of their activities. But they have had meanwhile every reason to regret their hospitality. The consequence is that they have been compelled to restrict

ever more and more the extremely liberal regulations originally enacted by them concerning immigration, so that to-day there is practically no country in which Jewish immigrants can hope to find adequate means of subsistence.

U.S. President Calvin Coolidge signs the 1924 Immigration Act. The law effectively halted Jewish immigration, particularly from Russia, where over three-quarters of all Jewish immigrants to America had come from before this time.

This was clearly shown at the international conference at Evian,[39] convened in the summer of 1938 for the purpose of dealing with the problem of Jewish emigration, but which failed to achieve any concrete result for the reason that none of the numerous States represented at the conference was willing to declare its readiness to admit Jewish refugees.

It has been proved beyond any possibility of a doubt that Jewish refugees, fleeing before the menace of anti-Semitism in the lands in which they were formerly domiciled, bring with them the deadly anti-Semitic bacillus into the promised land in which they had fondly hoped to found a new home.

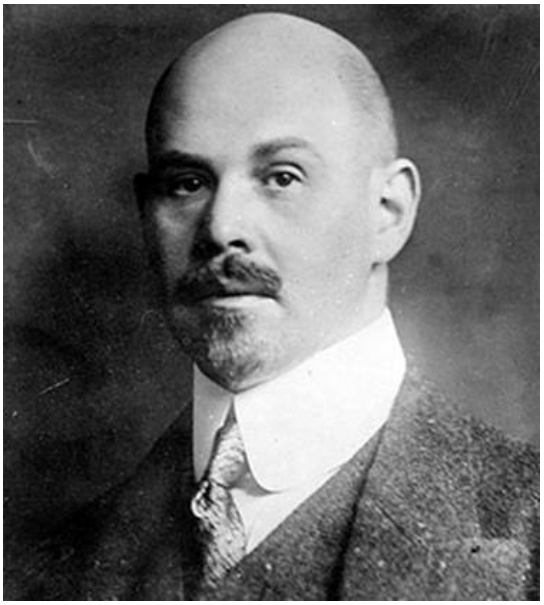
Thereby is once more proved the fact, solidly established by the experience of millenniums, that Jewry and anti-Semitism are interchangeable terms, that the Wandering Jew is himself the carrier and transmitter of the anti-Semitic germ. Hence it is explicable that in countries in which anti-Semitism was formerly unknown, and to which Jewish emigrants have recently flocked, anti-Semitic currents should have been created, sufficiently strong for no Government to be able to ignore them.

Thus no one who is far removed from the overheated contemporary political atmosphere, and who seriously and with a due sense of responsibility studies the Jewish question, can conscientiously maintain that anti-Semitism is exclusively confined to Germany.

Such an objective study must also lead to a negation of the proposition occasionally formulated, that the spread of anti-Semitism is exclusively attributable to the example set by Germany.

As a matter of plain fact, can anyone really believe that such a doctrine could be artificially fostered in a country fundamentally unreceptive to it? Or was it not really the case that the seed had already been sown on ground so fertile, that it only needed a certain chain of circumstances to cause it to bear fruit?

Walter Rathenau: "In the life of the German national the Jews are a clearly differentiated alien race . . . In the Marches of Brandenburg they are like unto an Asiatic horde."



Indeed, it is scarcely surprising that Germany's policy towards the Jews should have had such a resounding echo throughout the world. Germany is suffering the fate of all those, who, whether nations or individuals, have sufficient courage and sense of responsibility to practice and defend a conviction fundamentally opposed to the dominating principles of the times. No great human achievement has been accomplished, save at the cost of struggle and sacrifice.

Everyone who revolts against the tyranny of antiquated dogmas brings upon himself the odium which inevitably falls on the revolutionary innovator. The protagonists of the French Revolution were confronted by the solidarity of the whole of the rest of Europe when they sought to substitute the great slogans of liberalism for the worn-out tenets of absolutism.

Germany's attitude towards the Jewish question can be rightly understood only if we consider it from the standpoint of a philosophy of history based on the conception of the race as fundamental factor of social evolution — i.e. of the philosophy which from the outset has inspired the National Socialist effort to reconstruct and reorganize the entire life of the German nation.

According to this philosophy, the differentiation and variety of the heterogeneous human races, as well as of the peoples who descend from

them, constitute an essential element of the Divine creative purpose. Providence has assigned to each people the task of freely and fully developing its own specific characteristic traits.

Hence it is contrary to the Divine purpose if a people allows its destiny to be shaped by extraneous forces; and such a people will assuredly perish in the struggle for existence. The question of the intrinsic value of such forces is irrelevant. The sole thing that matters is that they are extraneous — that they have no part in or relation to the hereditary structure, biological and traditional, of the people among whom they operate.

No clearer demonstration of this truth has been furnished in the history of the world than by the downfall of the Roman Empire, which was doomed from the moment when the ancient Roman element that formed its nucleus began to be stifled by the inroad of foreign influences. The whole life — political, social, economic, military — of the Roman Empire was finally dominated by alien influences, the result being a racial and cultural syncretism which could not but prove fatal to the Empire in the long run.

The family, as the cell of the social community, is naturally subject to the same law of heredity as the aggregate. Those peoples who are derived from the Germanic race, to cite only this particular example, have a strongly developed family instinct.

They know, thanks to instinctive intuition fortified by hereditary experience, that the destiny of every family is determined throughout successive generations by the predominance of certain biological and traditional factors.

Hence in all families where the consciousness of this truth has not been obliterated, the greatest possible care is invariably taken that there shall be no admixture of new blood susceptible of adulterating the racial composition or debasing the traditional standard of the family. A number of families illustrious in history have consistently maintained this standard by a rigorous adherence to the principle of consanguinity.

Germany, starting from a philosophy of history based on the principle of racial differentiation, is the first country to have consistently drawn the

conclusions resulting from the lessons of the past two thousand years in regard to the Jewish question.

Those lessons have taught us the reason why the attempt to solve that question by means of the abortive attempt to assimilate the Jews was pre-doomed to failure. Those lessons have proved to the hilt the utter impossibility of assimilating the Jews, and have shown the inevitability of the periodical recurrence of anti-Semitism in consequence.

The lessons taught by the past two thousand years may be résuméd as follows:—

1) The Jewish question is not a religious, but exclusively a racial, question. The Jews, the overwhelming majority of whom are of Oriental, i.e. Near Eastern descent, have no racial affinity whatever with the peoples of Europe. It should be observed that the attitude of the German Government towards the Jewish question is dictated solely by the fact that the Jews are an alien race, without any consideration of the intrinsic value of the specific qualities of that race.

Even in the era of emancipation, during which the Jews were on principle incorporated in the national communities of the Western world, and which was characterized by the "conversion" of millions of Jews to Christianity, it proved impossible to blot out the traces of their ineradicably alien nature. Sufficient evidence of this fact is forthcoming from Jewish sources.

In his book *Höre, Israel,* the late Dr. Walther Rathenau wrote:

"In the life of the German national the Jews are a clearly differentiated alien race . . . In the Marches of Brandenburg[40] they are like unto an Asiatic horde."

The well-known Jewish author Jakob Klatzkin[41] expressed himself with refreshing candor in his work *Krisis und Entscheidung im Judentum* (“Crisis and doom of Judaism,” 1921) as follows:

"Everywhere we are strangers in the lands in which we live, and it is our inflexible resolve to maintain our racial idiosyncrasy."

Both testimonials were furnished at a time when the emancipation of the Jews in Germany hat reached its culminating point.

2) For the past 2000 years the Jewish race has been perpetually on the move. The whole world is its home, conformably with the motto *ubi bene, ibi patria*.[42] True to their destiny, the Jews will never admit being bound by any national ties. The abnormal structure of the Jewish community, in which neither peasants nor handicraftsmen find a place, renders it impossible for the Jews to adapt themselves to the conditions of life in the countries which give them hospitality.

3) Racial predisposition and historical destiny combine to incline the Jews to certain categories of activity, whose sphere of influence is, by their very nature, international. It is consequently explicable that, during the era of emancipation, the Jews should have successfully sought to obtain control of a) public opinion, b) the stock and share markets, c) wholesale and retail trade, d) certain influential cultural organizations, and — last, but not least — e) political life.

At the close of the emancipation era in Germany, the Jews enjoyed a practical monopoly of all the professions exerting intellectual and political influence. This enabled them to stamp their entirely alien features on the whole public life of the country.

4) One of the results achieved by the policy of "assimilation" during the era of emancipation was the release of the Jews in Eastern Europe from their ghettos, and their emigration to the more liberal-minded States of Western Europe and North America.

Between 1890 and 1900, some 200,000 East European Jews found their way into Great Britain. The number of Jews who emigrated to the United States between 1912 and 1935 is computed at upwards of 1,500,000.

If the Jewish question has to-day attained such vital importance, this is to a large extent due to those migrations of Jews — migrations which, on the one hand, demonstrated the illusory nature of the theory of the Jews' capacity for assimilation, and, on the other, hastened the process of the

domination of West European and North American States by Jewish elements.

The process in question had been practically completed in Germany before the advent of National Socialism to power. An alien race, without roots in German soil and without even the most remote affiliation with the German people, had taken possession of Germany.[43]

The poison of an alien spirit, of an alien manner of thinking, had been instilled, cunningly and systematically, into the German mind. Hence the whole German organism necessarily conveyed a totally misleading impression to an observer from outside. National Socialism was therefore faced by the urgent necessity of solving a problem which vitally affected the very existence of the German nation.

Impartial foreign observers had long since recognized the inevitability of a radical solution of the Jewish question in Germany. Already in December, 1910, the *Times,* in a review of Houston Stewart Chamberlain's book *The Foundations of the Nineteenth Century,*[44] remarked that nearly everything in Germany had come under Jewish control — not only business life, but the Press, the theatre, the film, etc., in short, everything susceptible of influencing German spiritual life, and that it would be inconceivable that the Germans could tolerate such a state of affairs in the long run. A clash must sooner or later inevitably occur, in the view of the *Times*.

Since a solution of the Jewish problem by means of the assimilation of the Jewish race, of its absorption in German national life, had proved wholly impossible, there remained to the National Socialists but the single alternative of solving the Jewish question by the elimination of that unassimilable race from Germany.

Foreign critics take particular exception to this view. Even objective observers, fully aware of the consequences of Jewish ascendency and of the resulting inevitability of an anti-Semitic reaction, condemn the methods adopted by National Socialism for the solution of the Jewish question in Germany as inhuman and barbarous when pushed to their only logical conclusion.

Whether considered from a purely psychological, or from a concrete political, point of view, this criticism of Germany's attitude is bound to exert great influence on Germany's relations with other countries. It is therefore necessary to carefully examine the grounds on which that criticism is based.

It is incontestable — in fact no attempt has been made to deny or even to minimize the fact — that the policy of the German Government towards the Jews has entailed numerous hardships — amounting in certain individual cases to a positive miscarriage of justice.

It cannot be denied that a number of Jews affected by recent legislative measures directed against their race honestly felt themselves to be thoroughgoing Germans. Such Jews had done their best to render service to the State as functionaries, artists, men of letters, scientists, and — last but not least — as soldiers in the Great War.

In order to understand why Germany has proceeded to such a radical solution of the Jewish problem by means of methods of such relentless severity, it is necessary to make abstraction of individual cases, however interesting they may be intrinsically, and to bear in mind that no legislative measure, nor indeed any far-reaching political action, can be conceived, which does not inevitably entail more or less numerous individual hardships.

It is the same as with surgical operations, when the surgeon, in order to extirpate the germs of disease, must resort to the excision of healthy tissue surrounding the infected parts. Only in this way can he hope to save the sick organism.

But in order to understand the German attitude towards the Jewish question it is necessary to go still farther — to remember (as has already been indicated) that the unceasing encroachment of the Jews on the entire public life of Germany within the last few decades finally resulted in a terrible national catastrophe.

The disastrous end of the Great War for Germany, followed as it was by complete political and economic collapse, by cultural and moral

deterioration, by unemployment on a colossal scale with its consequent impoverishment of all social classes to a degree hitherto undreamt-of in modern times — this epoch of Germany's greatest and most cruel humiliation coincided with the final triumph of Jewish emancipation, with the culminating point of Jewish ascendency in Germany, just as the aforementioned writer in the *Times* had prophesied in 1910.

Already more than a generation ago, one of the most sincere and farsighted minds in international Jewry, the late Zionist leader Theodore Herzl, described this interdependence of general distress and Jewish ascendency in a passage of his *Zionistische Schriften* ("Zionist Writings," vol. 1, pp. 238/9), which is by no means applicable solely to Germany, but which has, on the contrary, universal validity. Therein Herzl characterized as follows the part played by the Jews:—

"There are among them a few persons who hold in their hands the financial threads that envelop the world. A few persons who absolutely control the shaping of the most vitally important conditions of life of the nations. Every invention and innovation are for their sole benefit, whilst every misfortune increases their power. And to what use do they put this power? Have they ever placed it at the service of any moral ideal — nay, have they ever placed it at the disposal of their own people, who are in dire distress? . . . Without those persons no war can be waged and no peace be concluded. The credit of States and individual enterprises are alike at the mercy of their rapacious ambition. The inventor must humbly wait at their doors, and in their arrogance they claim to sit in judgment on the requirements of their fellow beings."

Nothing could be better calculated to clear Germany from the reproach of sinning against the laws of humanity, than a detailed enumeration of the facts which prove to what an appalling degree Germany herself experienced the truth of Herzl's words — of the facts which incontestably show what immeasurably bitter experiences have forced Germany to seek a radical solution of the Jewish problem, as far as she is concerned, by the ruthless elimination of all Jewish influence in German life.

The following chapters endeavor to present a résumé of the importance of the part played by the Jews at the peak of the era of emancipation — i.e.

up to the advent to power of National Socialism.

1. POPULATION AND THE SOCIAL STRUCTURE OF GERMAN JEWS

It is essential, in the first place, to get an accurate picture of the numerical significance of German Jews in those days, as well as their regional distribution within the Reich and their social structure.

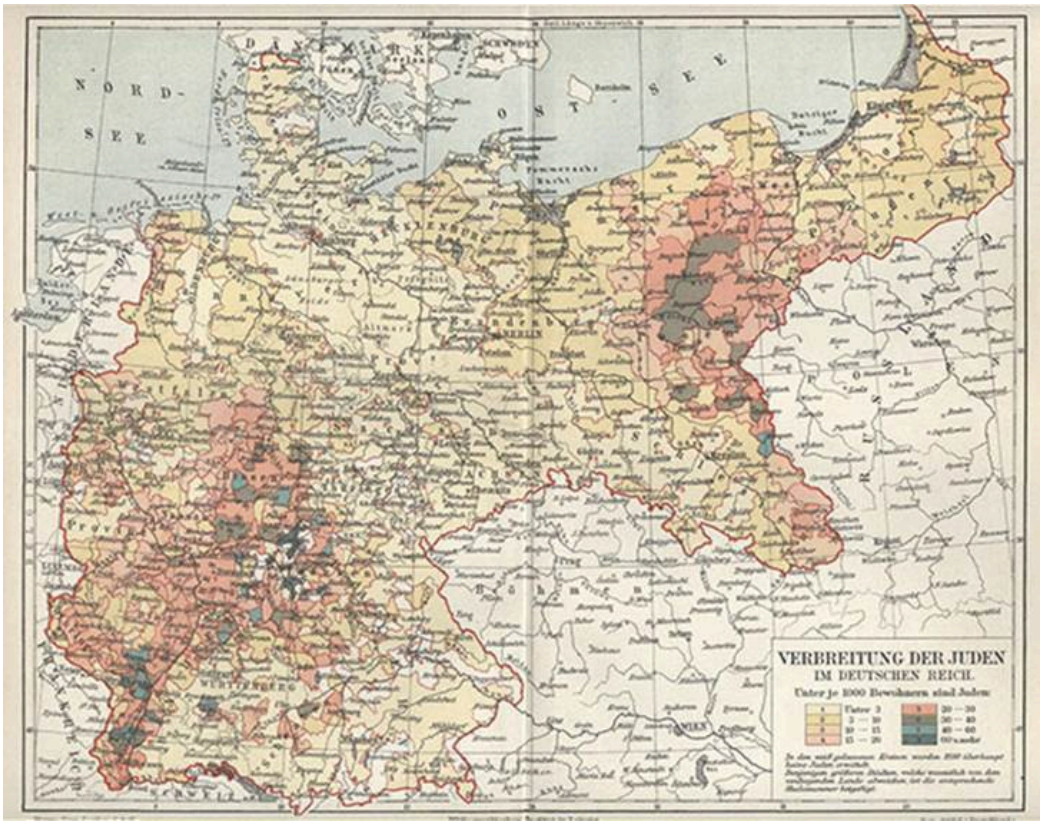
The result of the census in 1925 — the last to be held before National Socialism took over power — showed that out of a total population of 62.5 million, there were 546,379 professing the Jewish faith. In other words, this was just less than 1% of the total population.

It must be noted however that this statistic merely embraced those Jews professing Jewish faith and not those who were Jews by blood and race but who for some reason or another had accepted a Christian faith. No method whatsoever existed for compiling statistics in respect of this latter category. All that one could do was to set up a statistic for those who were orthodox Jews.

Only in recent times the authorities in Germany have set themselves the task of ascertaining how far Jewish blood has penetrated into the German race. These investigations have not yet been concluded; they involve a vast amount of detail work. Hence all statistics that follow are necessarily still based on the figures for orthodox Jewry.

In spite of this we have at our disposal some very reliable research data by the Jews themselves. We refer in this connection to the works of Heinrich Silbergleit,[45] *Die Bevölkerungsverhältnisse der Juden im Deutschen Reich* ("The Jewish Population Conditions in the German Reich," Berlin, 1931) and by Dr. Alfred Marcus' *Die wirtschaftliche Krise des deutschen Juden* ("The crisis of the economic life of the German Jews," Berlin 1931). By basing our statistics to a large extent on these research figures, we are placing ourselves beyond criticism as prejudiced anti-Semites.

A map showing the distribution of Jews in Germany in 1890. The darker the area, the higher the concentration of Jews.



We have shown that the total percentage of German confessional Jews in 1925 was just below 1%, to be exact, 0.90%. But this did not mean that the regional distribution within the Reich was on the same scale.

Whereas the purely rural districts of Mecklenburg, Oldenburg, Thuringia or Anhalt possessed only a very sparse Jewish population (0.16 to 0.32%), the majority of Jews were heavily concentrated in the large urban areas, particularly in Prussia, Hamburg or Hessen (1.05 to 1.72%).

In Prussia, the largest of the German federal states, the census showed that nearly 73% of the total number of Jews were concentrated in the large cities with a population of more than 100,000 — whereas the corresponding ratio for the non-Jewish population reached barely 30%.

A comparison with the results of the various census since 1871 shows that the status of Jews in the rural districts of Germany has consistently decreased, whereas all urban districts have shown a constant increase.

This can be ascribed to a veritable and phenomenal domestic migration of German Jews within the last 50 years towards the large urban areas. The main reason for this migration is to be found in the rapidly increasing Jewish emancipation in those days consequent upon a German victory in the Franco-Prussian war.[46]

One of the main objectives of this Jewish migration was Berlin, the capital of the Reich, where the number of Jews had become trebled between 1871 and 1910, (36,000—90,000). In this metropolis, the center of national, political and cultural activity, Jews had established their headquarters. Here they were able to develop unhampered their own peculiar racial characteristics.

The 1925 census returns for Berlin showed that there were 172,500 Jews or 4.25% out of a total population of approximately 4 million. This percentage is four times greater than the percentage of Jews in the whole German population. Berlin, the capital of Prussia, the largest of the federal states, therefore possessed 42% of the 400,000 Prussian Jews.

Twenty-five percent of these 172,500 Berlin Jews were aliens. This fact alone illustrates clearly the total lack of Jewish affinity for national ties and national sentiment. Nearly one-quarter or 18.5% of the 400,000 Jews in Prussia possessed foreign nationality.

To be able to appreciate the true significance of these figures, one must bear in mind that Jewry in the large cities was able to attain such numerical significance despite the fact that it was subject to a number of restrictive factors. These could only be made good by a constant immigration from the East, particularly during and after the Great War. It is this Eastern immigration of low-class, mean and morally unscrupulous Jews which has given the German Jewish problem its particular harsh note.

Another aspect of Jewish life is the comparative infertility of Jewish marriages when compared with the rest of the population; further, the evident and constantly increasing tendency to contract marriage with Christians.

Statistics in regard to cross-marriages in Germany reveal the fact that between 1923 and 1932, two male Jews out of every three married Jewesses, — the third marrying a Christian. The statistics in regard to Jewesses were hardly less.

In 1926 there were 64 cross-marriages for every hundred purely Jewish marriages, in other words, there were two cross-marriages for every three Jewish ones. At the same period in Germany as a whole, there were 50 cross-marriages against 100 purely Jewish ones that is, two Jewish marriages to one cross-marriage.

It is self-evident that the complete one-sided distribution of German Jews and their systematic migration to, and concentration in, the large urban areas was an unsound policy and disastrous not only for the Jews but also for the national life of Germany.

But the structure of professional life also suffered from this morbid one-sidedness. Here statistics show that Jewry was a tree without roots, without any anchorage whatsoever in social life. This abnormal social composition was responsible for the fact that the Jews exclusively preferred the commercial professions and steered clear of all manual work.

These facts can be checked by the results of the trades records established in the various German federal states in 1925. In Prussia, Wurttemberg and Hessen, these census gave the following results in regard to the percentage of Jews employed in the various groups:

Profession	Prussia	Württemberg	Hessen
Trade and traffic	58,8%	64,6%	69%
Industry	25,8%	24,6%	22%
Agriculture	1,7%	1,8%	4%

It is often asserted that external pressure, political and social considerations, as well as ghetto and boycott have squeezed the Jews out of handicraft trades and forced them into commercial spheres. Here however we must reply by stating that in rural districts, particularly in the former province of Posen and in Hessen-Nassau, the Jews had every opportunity of

working as farmers or craftsmen. There were certainly no restrictions placed on them. But they preferred to deal in cattle, corn or fertilizers and especially in money which brought them rich reward.

Felix A. Theilhaber,[47] the well-known Jewish economist, reporting his observations on the causes of Jewish disintegration in *Der Untergang der deutschen Juden* ("The Decline and Fall of German Jewry," Berlin 1921), confirms the fact that so-called primitive production is not in keeping with Jewish characteristics. He admits, primarily, that racial talents force the Jews into the so-called business professions as they are more easily able to guarantee commercial success and material security. Theilhaber finally arrives at the following conclusion:

"Agriculture has little material attraction for German Jews. . . Racial instincts, traditions and economic preconditions compel them to choose other professions . . . Hence it is natural that certain types dominate in German Jewry, for example, clothiers, agents, lawyers and doctors. Jewish characteristics and peculiarities are also evident in other branches (departmental stores, furs, tobacco and even the press). One peculiar Jewish feature is the craving for individualism — the urge to become independent and wealthy."

Jewish racial types, an illustration from the SS magazine Der Untermensch *(1942).*

Among the intellectual professions named by this Jewish author, that of medicine and law were the two most attractive. They were the professions that offered most material gain. Jewish influence in these professions was therefore most marked and finally assumed a dominating character.

In 1932 there were approximately 50,000 German medical practitioners of which 6,488, — 13% — were Jews. That is to say, a figure ten times greater than that to which they were entitled on the basis of population

ratio. It is noteworthy to mention in this connection that the majority of these Jewish doctors classed themselves as specialists in venereal diseases.

In Berlin, the capital of the Reich, the percentage of Jewish doctors was still greater. The figure was 42% and 52% for the panel doctors. In the leading Berlin hospitals 45% of all the doctors were Jews.

An abnormal and disproportionate state of affairs also existed in the legal professions as compared with the population ratio. In 1933 there were 11,795 lawyers practicing in Prussia of which 3,350 or nearly 30% were Jews; 2,051 or 33% of the total number of 6,236 public notaries were Jews. In Berlin itself the percentage was much higher, — bordering between 48% and 56%.

Further consideration must be given to the fact that the administration of justice was chiefly in the hands of orthodox Jews. The position was similar in regard to the professorships at various leading German universities. The table below furnishes the statistics of three of these universities in 1931. Not only the law and medical faculties are quoted but the philosophical as well in order to show the abnormal Jewish penetration:

Faculty	Berlin	Breslau	Frankfurt a. M.
Law	Out of 44 lecturers 15 Jews = 34%	Out of 23 lecturers 6 Jews = 26%	Jewish lecturers 33%
Medicine	Out of 265 lecturers 118 = 43%	Out of 101 lecturers 43 Jews = 43%	Jewish lecturers 28%
Philosophy	Out of 268 lecturers 85 Jews = 31%	Out of 107 lecturers 26 Jews = 25%	Jewish lecturers 32%

Two of the most important phases of public life viz. law and public health were thus in danger of coming under complete Jewish control.

2. JEWS IN GERMAN ECONOMIC LIFE

Jewish penetration into German economic life was still more pronounced. In strict accordance with the objectives referred to in the previous chapter, trade and commerce were the principle spheres in which Jews centered their attention.

Their peak activity in this respect, be it noted, was reached during the currency inflation from 1919 to 1923. In that particular period very little material benefit accrued to anyone engaged in productive and strenuous work. An instinct for speculation and commercial shrewdness was the ruling factor in those days.

It is no wonder therefore that Jewish business concerns sprang up like mushrooms overnight in that period. We need only recall such well-known Jewish names as Jakob Michael, Richard Kahn and Jacob Shapiro or the corrupt business concerns associated with the Austrian Jewish speculators, Siegfried Bosel and Castiglioni, two names that became notorious far beyond Germany's frontiers. At huge cost to the national budget all these concerns finally collapsed when German currency was stabilized.

The building of the Berliner Handelsgesellschaft bank—one of the many banks in Germany controlled by Jews prior to 1933.

In 1931, Dr. Alfred Marcus, the Jewish statistician previously referred to, carefully examined Jewish participation in individual branches of German trade in his book *Die wirtschaftliche Krise des deutschen Juden,* ("The Economic Crisis of German Jews," 1931). His investigations led to the following remarkable results:

In 1930, 346 or 57.3% of the total of 603 firms in the metal trades were in Jewish hands; in scrap-metal there were 514 firms of which 211 or 41 % were Jews; grain merchants totaled 6,809 of which 1,543 or 22.7% were Jews; textile wholesalers numbered 9,984 of which 3,938 or 39.4% were Jews; in the ladies dress branch there were 81 Jewish firms out of a total of 133, or 60.9%.

In the art and booksellers trades, both of which possess an extremely cultural value, many of the most important firms were Jewish. We need only mention S. Fischer, Cassirer, Flechtheim, Ullstein and Springer.

Still more important is the financial or banking business. Here well-nigh every leading business was in the hands of Jews. A few individual instances can be quoted.

Both the governing directors of the *Deutsche Bank und Discontogesellschaft* (1929) and four of its twelve board members were Jews. The chairman, two vice-chairmen and three of the five governing members of the board of the Darmstädter und Nationalbank were Jews. The chairman, vice-chairman and three of the seven members of the governing board of the *Dresdner Bank* (1928) were Jews. Finally, every one of the three owners of the *Berliner Handelsgesellschaft* were also Jews.

The big private banks were also nearly all in Jewish hands. We need only recall such well-known firms as Arnhold, Behrens, Warburg, Bleichröder, Mendelsohn, Goldschmidt, Rothschild, Dreyfuss, Bondi and Maron, Aufhäuser, Oppenheim, Levy, Speyer-Ellissen, Heimann, Stern.

By means of these key positions in the financial world Jewish influence penetrated by way of the boards of directors to every section of German industry. The *Adress Buch der Direktoren und Aufsichtsräte* ("A Guide to Company Directors & Boards of Management") — published in 1930, i.e. long before the national socialists assumed power — proves the alarming influence of Jewish capital or capital controlled by Jews on German economic life.

Outstanding among Jewish financiers in this respect was Jacob Goldschmidt, a member of the boards of no less than 115 companies. He was closely followed by Louis Hagen, a Jewish banker, with 62 appointments. Third on the list was a Christian lawyer, followed successively by four Jewish bankers who together held 166 positions on the boards of various companies. Further down this list Jews continued to play a very prominent role.

This concentration of business-company authority in the hands of a small group of Jewish financiers was certainly not compatible with a conscientious fulfilment of the exacting duties of a company director.

On the other hand no effort or work was necessary in producing extraordinary handsome returns. This was one of the most important factors that led to discrediting the political and economic systems of that period, and also formed one of the causes which led to a widespread growth of anti-Semitism among the broad masses in Germany.

The domination of German industry by a system of Jewish boards of business directors certainly went hand in hand with direct Jewish penetration and subsequent control of industrial production. The complicated nature of this vast field and its complex structure makes it possible to give only a few illustrations which, however, by no means exhaust the real extent of Jewish expansion.

In the electrical branch for example, mention must be made of the AEG, — the German General Electric Company. This company was established by the Jew Emil Rathenau and after the Great War, was controlled by two Jews.

The whole of the metal market was controlled by the Jew Merton, head of the Frankfurt Metal Bank.

The Osram Company, the leading electric globe concern, was controlled by Meinhardt, a Jew.

The Continental Rubber Company in Hannover, Germany's largest productive plant, and the Calmon Rubber Company at Hamburg were established and controlled by Jews.

Adler, Oppenheim, Salamander and Conrad Tack & Co., four Jewish firms, dominated the entire German leather industry.

The iron market was controlled by the Jew Ottmar Strauss.

Hugo Herzfeld, a Jew, exercised a decided influence in the potash industry. In the mining industry section, Paul Silverberg dominated the Rhenish lignite or brown coal industry whilst two co-religionists, the Petschek brothers had a similar function in the Central German lignite district.

Jewish participation was also extraordinarily large in industrial organizations and in official organs of German economic life. This influence was particularly pronounced in the Chambers of Commerce and Industry.

To quote one example: The Berlin Chamber of Commerce and Industry, the largest of its kind in Germany, had 98 members in 1931 of which no less than 50 were Jews or half-caste Jews.

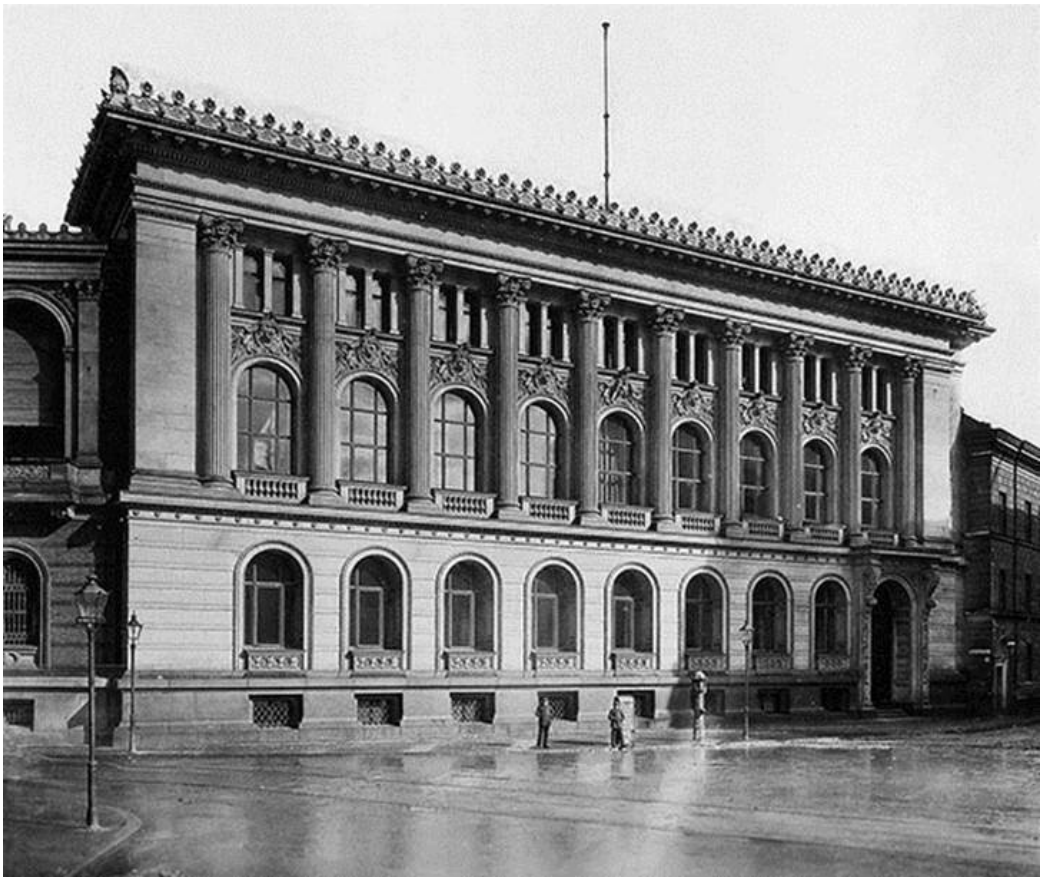
Four-hundred of the 1,300 members attached to the Chamber as advisory experts were Jews, whilst 131 of the 209 commercial judges appointed by the Chamber were also Jews. The Chamber itself was presided over by a President and five vice-presidents. The president himself and three of his deputies were Jews.

The position was far worse on the exchanges. We need do no more than give the Berlin Exchange, the most important one in Germany, as an example. Twenty-five of the 36 committee members of the Securities and Bonds Exchange were Jews. Twelve of the 16 committee members of the Produce Exchange were Jews and ten of the 12 committee members of the Metal Exchange were also Jews.

The committee of the whole Exchange was composed of 70 members of whom 45 were Jews. Attendance at the Exchange was also more or less a Jewish monopoly.

In 1930 for example, the attendance at the Securities and Bonds Exchange totaled 1,474 of which number approximately 1,200 were Jews. The Produce Exchange had an attendance of 578 of which 520 were Jews, and at the Metal Exchange out of an attendance of 89 there were 80 Jews.

The Reichsbank in Berlin, 1903. Supposed to be the national bank of Germany, it was completely controlled by its largely Jewish board of directors.



It is obvious that the Reichsbank, the official bank for the issue of paper money, was in no position to resist permanently this well-nigh Jewish monopoly of capital and economic interests. The result was that in the period between 1925 and 1929 four of the six members of the controlling board of Reichsbank directors were Jews or half-caste Jews. All three members of the Central Council of the Reichsbank and two of their deputies were Jews.

It is necessary now to supplement the aforementioned quantitative analysis of Jewish participation in German economic life by a qualitative one in which the following facts must be borne in mind:

When compiling the aforementioned statistics in regard to certain professions in the various German states since 1925, it was ascertained that in Prussia, the largest State, out of a total of approximately 3 million employed in the professions — either independently or in leading capacities — approximately 92,000 were orthodox Jews. This means that 48% of all Jews professionally employed held leading positions, whereas the

corresponding ratio for the remainder of the population amounted to only 16%.

If we compare this with the Jewish share in the non-independent manual work branch, then the whole abnormal social structure of Jewry stands revealed in its true light: Whereas Prussia in 1925 employed approximately 8.5 million ordinary workers (i.e. 46.9% of the sum total of all in employment).

Jews totaled only 16,000 i.e. (8.4% of all Jews in employment). The percentage of Jews (which in the leading positions was three times greater than that of the whole population) dropped therefore in the manual trades to one-sixth of the figure for the rest of the population, and for all practical purposes had reached zero.

This supplementary qualitative assessment makes it perfectly plain that prior to the national socialist regime the whole of German economic life had reached that alarming stage where it was under foreign domination by Jews and principally by Jews in leading key positions.

It is not surprising that this powerful domination of German economic life should express itself in abnormally high incomes for members of the Jewish community. It is difficult of course to give accurate figures in this respect.

We will, however, limit ourselves to the statistics furnished us by the Jewish statistician, Dr. Alfred Marcus, to whom reference has already been made. Marcus estimates the average Jewish income for 1930 as 3.2 times greater than the average income of the rest of the population.

Summarizing the aforementioned particulars, it must be emphasized once more that the Jews concentrated themselves exclusively on commercial and financial undertakings and assumed therein absolute leading positions. Agriculture and other manual work were severely left alone. Abnormal concentration of Jews in large cities, particularly in Berlin, must not be forgotten.

It does not require much intelligence to realize that such an abnormal social and regional structure must ultimately lead to a state of severe

tension, if not to serious disturbances in public life.

This would have taken place in any case even if the Jews had wisely adapted themselves to the requirements of the country which was giving them shelter. These tensions had to lead to an explosion one day if Jewry, blinded by the luster of its fortunes continued to exercise no restraint in displaying its foreign racial characteristics. But nowhere have Jews been more downright unrestrained than during the era of economic and political corruption which Germany experienced after the Great War.

3. JEWS AND CORRUPTION

It is no exaggeration to say that public life in those days was governed by an epidemic of corruption. This was by no means confined to Germany. Europe and the United States of America were similarly affected. Jews played a leading part in corruption scandals everywhere. In France it was Hanau,[48] Oustric[49] and Stavisky;[50] in the United States of America it was Insull[51] and in Austria, Bosel,[52] Berliner[53] and Castiglioni[54] were the outstanding figures.

Fundamentally it is not surprising that this plague of corruption became most widespread and acute in the period which followed the disastrous World War. On the other hand, however, it is typical of the Jew and his character that he should be the bearer and the principal beneficiary of this process of disintegration.

It is understandable that Germany, as the loser of the war, became infected to a particularly acute degree with the germ of corruption. During its most distressful period of trial and tribulation — the result of the Dictate of Versailles — Germany therefore became acquainted with Jewry as the exploiters and beneficiaries of its national misfortunes. No other country can point to a similar experience.

The list of Jewish profiteers in those years of national distress who veritably swamped the crumbling structure of German economic life and finally were responsible for its total collapse and ruin — ranges from the company promoter type and inflation profiteer to all the various types of soldiers of fortune and large-scale swindlers. In no other national economy has Jewish nature with its selfishness, its unscrupulousness and its urge for quick profits developed itself so unrestrictedly as in Germany throughout that particular tragic period.

Even the war companies, which during the Great War attended to the supplies of raw materials, were allowed to come more and more under Jewish influence. The largest concern of its kind, the *Zentral Einkaufsgesellschaft* — the Central Buying Company — for example, was controlled by a Jew.[55]

The important *Kriegs Metall* Company — the War Metals Company — was in charge of 14 governing men of whom 12 were Jews. A public scandal as the result of the business methods of this company was avoided for the simple reason that the political and military developments of the war confronted Germany with other and more pressing tasks.

Jewry's great and triumphant hour of corruption came with the end of the Great War. The liquidation of the armaments factories and the sale of military stores and equipment offered splendid opportunities for handsome profits and the Jews were not backward in exploiting this state of affairs.

The Jew, Richard Kahn, to mention an example, made a contract with the *Deutsche Werke* — the largest state-owned armaments plant — whereby the whole of its valuable stock was sold to him at scrap-metal price. Kahn was not the only Jew who profiteered enormously as the result of Germany's downfall. Felix Pinner,[56] a Jewish author, in his book entitled: *Deutsche Wirtschaftsführer* (“German Business Leaders,” Berlin, 1924) has characterized the innumerable Jewish profiteers as follows:

"Many of them . . . started business as army suppliers. In a number of cases it was difficult to say whether their chief motive was a desire to deal in military supplies or an excuse for shirking military duties. In many cases their big opportunity came when military stores and equipment were finally sold. Others again firmly established themselves financially with the advent of the currency inflation period."

Business in deflated currency in the years 1919 to 1923 brought many outstanding triumphs to corruptive and speculative dealers. The Jews in particular were prominent in floating large companies as the result of shady transactions on the exchange.

These concerns, which were none too securely established, paid out large dividends in the early stages before finally crashing. The most well-known names in this respect are the Jews Jakob Michael, Richard Kahn and the Eastern Jew Ciprut and his brother. These two brothers are referred to by Pinner, the Jewish author, in his book from which we have already quoted. He states:

"The Ciprut brothers are of the breed that comes from the south-eastern plains of Roumania or Persia; soldiers of fortune attracted by the decomposing stench of German currency."

All these cases however were not the deciding factors that turned the Jewish question in Germany into a most burning problem for the whole nation. No. They took place at a time when all phases of economic and political law and order were extremely lax.

To a certain extent they even passed unnoticed in the general chaotic state of affairs during the first post-war years. But nothing was more calculated to open the eyes of the general public in Germany and fan the flame of anti-Semitism than the huge wave of Jewish corruption which had assumed such a criminal character that one public scandal followed another in rapid succession.

We refer in particular to the five Sklarz brothers, the three Barmat, the three Sklarek and the two Rotter brothers as well as the scandals associated with Michael Holzmann and Ludwig Katzenellenbogen.

All these Jewish past-masters in corruption were, with the exception of Katzenellenbogen, Easterners i.e. Galician or Polish Jews who had migrated to Germany either during or after the Great War.

The first of the big corruption cases was the one in connection with the five Sklarz brothers. With the help of influential connections in the Social Democratic Party, they succeeded, shortly after the war, in obtaining a monopoly for supplies to those troops that had been commissioned with the task of restoring domestic law and order. These contracts led to enormous profits within a short space of time.

These brothers increased their wealth considerably by further shady manipulations and by discreet bribes to leading government officials. All this helped these unscrupulous Jewish blackguards materially when they subsequently came up for trial. Very little light could be thrown on their shady conduct and after a well-nigh endless trial, only one of the five brothers was convicted in 1926.

These five brothers were ably assisted by a Russian Jew, Parvus-Helphand,[57] one of the most unscrupulous blackguards and swindlers produced by the war. He utilized the millions he made out of war supplies in order to establish good relations with the social-democrats in power at that time. As a principal wire-puller he remained in the background of many corruption scandals. No one dared to institute proceedings against a man who had successfully bribed so many leading government officials.

Parvus-Helphand (left), photographed in prison in Saint Petersburg, Russia, with fellow Marxists Leon Trotsky-Bronstein (center) and Leo Deutsch (right).

The three Barmat brothers were artists in corruption on a more imposing scale. Their home was at Kiev and during the war they were engaged in business in Holland as food merchants. With the help of Heilmann,[58] the Jewish politician, the five Sklarz brothers and Parvus-Helphand these three Barmat brothers ultimately received permission to settle in Germany.

By means of ruthless exploitation of human weaknesses, small and large favors which culminated in direct bribes, these brothers were able finally to win the confidence of influential friends and members of the government. In this way they soon became the owners of ten banks and a great number of industrial concerns.

With the help of fraudulent balance sheets they procured a loan of 38 million Marks, partly granted by the Prussian State bank and partly by the Reich Ministry of Posts and Telegraphs. When finally this inflated Barmat concern crashed, its debts were estimated at 70 million gold Marks, and half of this sum had to be covered by the savings of small investors.

The subsequent court proceedings against these Barmat brothers ended in very small terms of imprisonment. Herr Bauer, the social-democrat Reich Chancellor at that time, who had become involved in the proceedings was forced to resign.

After the crash, Julius Barmat went abroad again. In his new surroundings he applied with great success the methods which he had adopted in Germany. By bribing influential politicians he was able to obtain loans and finally defrauded the Belgian National Bank of 34 million gold francs. He evaded the law by committing suicide in 1937.

The three Jews, Iwan Baruch, Alexander Kutisker and Michael Holzmann were less successful in their efforts than their predecessors. Nevertheless they are worthy of mention. They turned their attention to the Prussian State Bank which Barmat had previously defrauded. They also succeeded in defrauding this institution to the extent of 14 million gold Marks.

By far the largest scandal however was brought about by the Sklarek brothers of whom there were three. The case is certainly unparalleled in the history of crime, politics, business and bribery. The principle sufferers were the city authorities in Berlin.

By a clever and crafty system of favors, presents and bribes of every description these three Jews had literally purchased goodwill in various

civic quarters in Berlin — where Social Democrats and Communists were chiefly in power.

In this way they secured an absolute monopoly for the supply of clothing either to the police force, traffic department, social aid depots or public works department. All municipal officials were systematically bribed who might in any way prove useful to the Sklareks in obtaining and keeping their monopoly. Even the Oberbürgermeister, Berlin's Lord Mayor, was bribed.

In this way, therefore, it was possible to obtain payment from the Stadtbank — the Berlin Municipal Bank — for all faked invoices in respect of goods never supplied. The sums paid on this account ran into enormous figures. When the firm of Sklarek finally suspended payments, the municipal bank had been defrauded of 12,5 million Marks. An enquiry to ascertain the whereabouts of a further 10 million Marks brought no results.

The legal proceedings against these three Jews commenced in 1932 and lasted nine months. In accordance with public feeling the sentences were more severe than in previous cases. Two of the brothers (one had died in the meantime) were sentenced to long terms of imprisonment with hard labor.

Mention must still be made of the Jewish Director-General Katzenellenbogen. He was head of the Schultheiss-Patzenhofer concern, one of the largest industrial undertakings in Germany with a share capital of 75 million Marks and a preferential capital of 15 million Marks.

By means of disreputable speculation with a view to personal enrichment at the expense of the company, Katzenellenbogen brought this vast concern to the verge of bankruptcy. The shareholders were defrauded to the extent of thirty million Marks. Part of his dishonest profits Katzenellenbogen used for the purpose of financing Erwin Piscator,[59] the bolshevik theatrical director. Katzenellenbogen was finally convicted for fraud and for issuing false balance sheets and sentenced to imprisonment.

The final case in this long series of corruption scandals was the one dealing with the Rotter brothers. These two Jewish speculators had formed a combine embracing seven of the largest Berlin theatres.

The work of exploiting these theatres was considerably facilitated by the flotation of several companies whose affairs were placed in the hands of an ignorant though willing person acting as a mere figure head. In one single year, 1932, these two adventurers were able to squeeze no less than 300,000 Marks clear profit out of these undertakings after all expenses had been met.

Their monthly salaries, which they themselves had fixed at 2,000 Marks each were not included in this figure. A further 400,000 Marks accrued to them as the result of a fraudulent contract respecting two cultural undertakings.

While non-Jewish actors in these theatres were badly underpaid, the Jewish "stars" on the other hand received fantastic salaries, as much as 1,000 to 2,500 Marks per evening being no rare occurrence.

The Rotter brothers lived a life of splendid luxury and the day came in 1932 when their concern also finally crashed with debts amounting to 3.5 million Marks. The two brothers declined all responsibility for the crash and decamped to Liechtenstein for which country they had taken care to obtain papers of naturalization.[60]

We have already stated that Austria also had its Jewish corruption scandals on a large scale. Apart from Castiglioni and Bosel mention must be made of Berliner, the large-scale Jewish swindler.

As Director-General of the large Phönix Life Insurance Company, he utilized the funds of this company for political purposes. Berliner maintained excellent relations with all political parties in Austria and paid out a total of three million schillings in bribes in respect of elections and the occupation of certain important positions. He influenced the press in his time by payments amounting to 170 million schillings.

Siegmund Bosel, of the Phönix Insurance Company swindle.

The trade unions and the military Heimwehr organization were also supported by him from funds fraudulently appropriated from his company. In this way, the debts of the Phönix Company finally totaled the mammoth sum of 670 million schillings. 330,000 policy holders of the company, chiefly of the non-wealthy middle class type, were the principal sufferers and had to foot the bill by means of increased premiums and reduced benefits.

This list of Jewish corruption by no means lays claim to being complete. Attention has only been drawn to those cases which in Germany and elsewhere have focused particular public attention by reason of their magnitude.

But the instances quoted suffice to deny the oft-repeated Jewish charge that Jews were in no way more involved in corruption than non-Jews. Here it can be said that during the period which has been referred to, only two great corruption scandals by non-Jews have taken place. These are the Raiffeisen Bank and the Lahusen cases.

Jewish participation in corruption is therefore not only greater on a percentage basis — that is when compared with the Jewish population ratio — but also totally dominant in every respect.

A decisive factor in judging Jewish corruption is that legal punishment of this crime was either invariably a long-winded affair or no charge was subsequently preferred against the criminals. When a conviction did take place punishment was invariably mild. The reason for this was to be found in the very friendly and mutually profitable relations existing between these Jews and various influential personages in the government and other public bodies. And here again, Jews were always to be found in highly-placed and important key positions.

This inter-connection of interests has already been referred to above. Reference has already been made to Heilmann, the Jewish Social Democratic Reichstag member who paved the way for the Barmats. The Jewish Secretary of State Abegg[61] has also been mentioned as acting in a similar capacity. As further examples of Jewish corruption in the Prussian Civil Service, mention must be made of Dr. Weismann,[62] Secretary of State and State Commissar for Public Law and Order in Prussia. Further, Dr. Weiss,[63] Deputy Chief of Police in Berlin. Both were officially responsible for law and order; Dr. Weismann himself was classified as the senior official in Prussia, the largest of the federal states.

Dr. Weismann played a particularly shady part in the proceedings against the Sklarz brothers. It is characteristic of him that he attempted to bribe Herr Gutjahr, the leading state prosecutor, with a sum of three million Marks with a view to having the charge modified. Gutjahr refused to be bribed and subsequently Weismann was responsible for this trusted official being officially reprimanded.

Bernhard Weiss, police chief in Berlin until 1933.

Weismann and Dr. Weiss were both heavy gamblers in private life. The Jewish periodical Die Weltbühne even criticized Weismann in 1920 as "one of the most notorious gamblers in Berlin." Dr. Weiss — the deputy chief of police — was frequently surprised in 1932 in various illicit gaming dens. Before the national socialists came into power the Court of Appeal in Berlin even confirmed that he had committed an offence against the law and that he "did not possess the moral qualities necessary for such a responsible position."

4. THE JEWS IN GERMAN POLITICAL LIFE

In Imperial Germany the Jews did not play any important roles in the political life of the country, that is to say, not insofar as they were in possession of important key positions. But this state of affairs changed radically with the outbreak of the 1918 revolution and the introduction of a new constitution.

There is no need here to examine the question of whether this new state structure was in line with the governing political ideas of Jewry. The facts, however, are that with the commencement of November 1918, a veritable rush was made by the Jews to capture the leading key positions in the Reich and in the federal states.

Among the six so-called "Representatives of the People"[64] who formed the first Reich Government after the collapse, there were two Jews, Hugo Haase[65] and Otto Landsberg.[66] Kurt Eisner,[67] a Jew, headed the list as Minister-President in Bavaria; in Prussia the Jew Paul Hirsch[68] assumed a similar function. The first Reich government established in 1919 on a parliamentary basis contained five Jews. Many of the most important departments in the Reich ministries were controlled by Jews.

Hugo Haase (1863 –1919), a Jewish socialist who was co-chairman of the Rat der Volksbeauftragten.

To thoroughly appreciate the significance of this fact, one must bear in mind, that Jewish usurpation of political leadership commenced with the beginning of an epoch of political weakness which, in foreign affairs led to complete surrender and shameful servility; in the domestic sphere to complete disunion and disruption. Even the loss of the Great War — which naturally had to lead to a profound change in Germany's position abroad and in her domestic affairs as well — is certainly no sufficient excuse or explanation. Opinion abroad, when dealing with that particular period, will agree that a more dignified attitude would have been helpful in improving the German position. On the other hand, the servile and defeatist policy of the German Jewish politicians commanded nothing but contempt and only served to accentuate German's national shame and misery.

Paul Hirsch (1868–1940), a Jewish Socialist and member of the Social Democratic Party who served as Prime Minister of Prussia from 1918 to 1920.

Those particular Jewish politicians were also in no way satisfied that a change from constitutional monarchy to a parliamentary-republican regime had taken place in German affairs. This is testified to by the Jewish author, Rudolf Schay, in his book *Juden in der deutschen Politik* ("Jews in German Politics"), published in 1929. He states:

"Among the elements who carry on the revolution, and will not accept a free and bourgeois and a democratic-republican order — but who insist on the complete fulfillment of all social demands, — Jews have played a dominant role; viz: Rosa Luxemburg,[69] Eisner and Landauer."[70]

This complete fulfillment of all socialist demands was nothing else than a realization of the communist manifest inspired and dictated by the Jew Karl Marx.[71] But that was only possible by completely surrendering all national ideas and interests of the German nation.

It is therefore not surprising that Jewish politicians were playing a leading role, even during the Great War, in all those movements which aimed at undermining the political and military strength of Germany. Which of the Allied countries would not have taken immediate steps to punish the author of a treacherous article such as that which appeared on October 20, 1918, in the social-democratic paper Vorwärts, written by its editor, the Jew Friedrich Stampfer.[72] He stated:

"Germany must — that is our inflexible will as socialists — strike her war flag for ever, without bearing it home in victory for the last time."

That is the same brand of defeatism which already at the beginning of the Great War had permeated the many pacifist organizations, all of which were under Jewish control.

Prominent among these organizations was the *Neues Vaterland* (“The New Fatherland”), subsequently known as the *Deutsche Liga für Menschenrechte* ("The German League for Human Rights.") Its policy was principally dictated by the Jews Witting, Grelling, Bernstein, Magnus, Hirschfeld, Heymann, Gumbel, Wulfsohn etc. The pacifist Youth Organization was also led by Jews: Max Hodann, Jakob Feldner, the Jewish communist Scholen and the half-caste Jewish sons of Karl Liebknecht.

It is not our intention to criticize pacifism as such. Unquestionably pacifism is a political conviction of great moral significance and is certainly worthy of every effort to support it. But pacifism is only tolerable for the political direction of a country — particularly when all national forces of that country are concentrated to the full — as long as it remains within boundaries prescribed by the political interests of the country.

But it is those particular pacifists mentioned above who primarily must be held responsible for the collapse of Germany's spirit of resistance, for the estrangement that took place between the people and its political leaders and for the cleavage between the army at the front and the people at home. No one was more successful than the leading pacifist Jews in giving Germany's enemies suitable material for propaganda.

Rosa Luxemburg (1871–1919), the leading Jewish Communist revolutionary of Weimar Germany.

Prominent in this work is the Jew already referred to, Dr. Richard Grelling[73] — a name undoubtedly still well-remembered in the former Allied countries. Before the War he emigrated to Switzerland and there published his two books *J'accuse* (“I Accuse”), and *Das Verbrechen* (“The Crime”) in which he attempted to prove Germany's alleged guilt for the outbreak of hostilities.

This book was very widely circulated in the Allied and neutral countries as an "authoritative and convincing" personal document of Germany's war guilt and all the attendant horrors. In 1917, Karl Federn, Grelling's co-religionist and also an author, replied by denouncing Grelling's conduct as "dishonorable" and stating further that Grelling had built up his case "by lies and the use of false and forged documents."

Grelling never replied to these severe charges which were constantly repeated in later years. On the contrary, he was coward enough to attempt to deny authorship of these two books.

Mention must also be made of the Jewish journalist Hermann Fernau[74] who conducted propaganda against Germany from Switzerland in

1917/1918. His newspaper articles furnished the Allies with excellent material for disruptive propaganda in German front line trenches.

Geheimrat Willing, a highly placed German official, brother of the Jewish author Maximilian Harden, was responsible for the unlawful and widespread publication in pamphlet form of a private memorandum ("My London Mission"), the property of Count Lichnowsky, the former German Ambassador in London. This memorandum contained observations of a purely personal character but their unlawful publication was just as disastrous to Germany's political position as the works of Grelling.

Jews also took a prominent part in the work of planning the 1918 revolution in Germany which finally, led to the collapse of the entire western front.

It was Dr. Oskar Cohn,[75] the Social Democratic deputy, who early in November 1918 accepted the sum of four million gold rubles from M. Joffe, [76] the Soviet-Russian ambassador to Berlin in those days, and also a Jew. This money was intended to finance the German revolution.

Hugo Haase, a Jewish Reichstag deputy, was the master-mind behind the Sailors' revolt at Kiel, which was the signal for general revolution throughout Germany. At the national meeting of protest held on May 12, 1919, when it was unanimously decided to vote against signing the peace terms, it was the Jew Haase, as leader of the Independent Social Democrats, who alone insisted on accepting the terms.

It must also be added that in the Prussian Diet of that period it was a Jew, Kurt Rosenfeld,[77] who on May 7, 1919, on the occasion of a similar protest meeting demanded that these terms should be accepted.

Closely allied to these destructive elements and traitors to national interests, a few further outstanding names can be mentioned: The Jews Georg Bernhard,[78] editor of the *Vossische Zeitung,* Friedrich Stampfer and Erich Kuttner,[79] both on the staff of the Social Democratic *Vorwärts,* Rudolf Hilferding,[80] attached to the radical *Freiheit* press. Their united

efforts were chiefly responsible for Germany being forced to bow down and submit to the yoke of the peace terms. Although political development proved later that these terms could never be fulfilled, yet to the military collapse there was added a total political and economic crash.

Rudolf Hilferding (1877–1941), a Jewish Austrian Communist and chief theoretician for the Social Democratic Party of Germany (SPD).

It is not possible to conclude this chapter of Jewish defeatism without mentioning the following: It is true that there were also numbers of non-Jewish Germans who both during and after the war committed treason on strictly Jewish lines. But the Jewish percentage in this dastardly political work is not only relative but actually incomparably higher. In fact, the percentage is so abnormally great, that the list of non-Jewish perpetrators is almost insignificant.

Seeking for an explanation of this curious fact one finds that Jewry is outwardly as well as inwardly completely rootless; on the basis of its racial habits and its historical past it recognizes no ties which can in any way be connected with love for a homeland.

At the same time, however, this political attitude of the Jews clearly shows up the glaring ingratitude which they have demonstrated in Germany. There is no country where the requirements of Jewish emancipation have been more justly fulfilled than in Germany; and there is not another country in which Jews were so accommodatingly allowed to fill positions in the public services. But in no other country in the world have Jews in times of severe national distress played such an inglorious, destructive and treacherous role as in Germany.

Two particular and instructive instances of post-war date will illustrate the Jewish lack of national feeling and also demonstrate the objectionable way in which profound national susceptibilities were wounded by Jews.

The first case is the scandal in connection with Professor Theodor Lessing.[81] During the election campaign for a Reich President in 1925, this Jew, who had been entrusted with the work of educating German youth, published an article in a foreign and anti-German paper — the *Prager Tageblatt*[82] — opposing Field Marshal von Hindenburg as a candidate for the Presidency. This article abounded in slanderous and ill-natured attacks on the Field Marshal who was stigmatized as "inhuman", a "simpleton" and a "ferocious wolf". Lessing added that the Field Marshal would prove to be a "Nero" in office.

To fully grasp this dastardly attack, one must recall to mind that the Field Marshal, after a strenuous career, had again placed himself at the service of the country at the age of seventy-seven. This was at a time when a disrupted Germany sorely needed a man who would collect all the forces for the work of national reconstruction.

One must further remember that Hindenburg as Commander-in-Chief of the German Army during the War, had become a loved and venerable figure, the very embodiment of all the glorious achievements of the army at the front. This slanderous attack had the same effect on Germany as a similar attack on Kitchener[83] or Nelson[84] would have in England, or Marshal Foch[85] in France or George Washington in America.

A veritable storm of indignation arose in academic circles throughout the country. Prof. Lessing, however, was not reprimanded and was even permitted to continue his slanderous attacks. But the result was a natural further strengthening of the anti-Semitic tendencies of the whole nation.

The character of this Jew Lessing is further emphasized in his *Kriegserinnerungen (*"War Memoirs") published in 1929 in the same Prague newspaper. He states clearly but equally cynically as well as incomprehensibly stupid:

"I was fortunate in becoming a shirker. Throughout four years of war I was called up to the colors regularly once a month. Disqualification became more and more difficult. I kept on inventing excuses in order to keep away from the front."

That was the man who dared to slander Hindenburg, the soldier, and make him appear ludicrous.

The "Gumbel Case," broadly speaking, is similar to the Lessing scandal. Emil Gumbel,[86] a Jew, was also a university teacher; he belonged to those pacifists, traitors and defeatists previously referred to. He also was closely connected with the Third International[87] and with Moscow.

In a series of pamphlets he made seditious statements which brought him into conflict with the law despite the fact that the sympathetic attitude of the government in those days was all in his favour. Gumbel also participated in the publication of a document entitled *Deutschlands geheime Rüstungen* ("Germany's Secret Armaments)" in which he endeavored to expose Germany's alleged breaches of the disarmament terms of the Versailles Treaty.

This document was handed to the French, English and Polish governments by the Jewish controlled pacifist "League for Human Rights." It is quite obvious that this document brought about a difficult foreign political situation for Germany. In speeches which Gumbel made in 1924 at various French universities, he even went so far as to admit the truth of the oft-repeated false statement about Germany's war guilt.

Hence there is no cause for surprise that this man (who had never seen the front) was incapable of a spark of human feeling for the heroic deeds of German soldiers in the war. It was he who dared to declare at a public meeting in 1924 that the dead German soldiers had "died on the field of dishonor."

Despite these infamous statements and insults to the German people, which caused widespread indignation, Gumbel was able to maintain his position as teacher at the university until 1933. Influential Jewish friends such as Georg Bernhard and Albert Einstein were his protectors. He was even able to continue his insults and at a later meeting at Heidelberg he declared: "The War Memorial to German soldiers is to me nothing but one big turnip."[88]

Would it be possible — one must ask the question in view of this blackguardism — for an English university teacher to insult the Tomb of the Unknown Soldier[89] in a similar manner?

Would not a storm of national indignation sweep away Jewish blackguards of the Gumbel and Lessing type? National Socialism in Germany certainly accomplished that when it cleared out its Gumbels and Lessings, its Grellings and Bernhards and the whole clique of defeatists and traitors. By means of legislation, such disruptive work was made impossible for all time.

In Gumbel's case one could already discern the connection that existed between people of his character and Marxism. Opinions may vary in regard to Marxism and its parliamentary champions, but when one closely studies this subject one cannot deny the fact that Marxism and Jewry are closely allied.

Gustav Landauer (1870–1919), a Jewish Communist and a leading member of the "Bavarian Soviet Republic" of April 1919.

It is a well-known fact that the Father of Marxism, Karl Marx, was a member of a rabbi family. Subsequent logical developments prove that this was no mere accident. Another Jew, Ferdinand Lassalle,[90] stood next to Marx on the threshold of this new socialist workers movement. Lassalle was the son of a Jewish silk merchant in Breslau.

Both looked up to the Jew Moses Hess[91] as their spiritual father, quoted as the "Father of Modern Socialism" and the "Communist Rabbi" by the "Jewish Lexicon" — the standard work of reference for all German Jews. All Jewish thought since those days has always felt itself drawn towards this Marxist socialism, and the array of Jewish leaders in the Marxist workers movement has been maintained up till now.

Opinions may differ in other countries, but Germany's attitude towards this problem is guided by the profound relationship existing between Marxism and Jewry. The two are inseparable wherever they occur. The war and post-war periods in Germany have definitely proved the disastrous effects of Jewish Marxism as a political factor.

At the turn of the century, two Jews in succession were chairmen of the social-democratic party in Germany, Paul Singer[92] and Hugo Haase.

After that Jews gained more and more dominating influence in all sections of the Marxist movement, its parliamentary, journalistic and literary work. The consolidation of the Marxist theory and science became well-nigh a Jewish monopoly. Outstanding Jewish theorists in this work were Eduard Bernstein,[93] Rudolf Hilferding, Adolf Braun,[94] Jacob Stern[95] and Simon Katzenstein.[96]

Moses Hess (1812–1875), a Jewish socialist who was one of the founders of the Marxist-Zionist ideology of "Labor Zionism."

The central intellectual organ of international Marxism was the publication called the *Neue Zeit* ("The New Age"), published in Berlin, which started its career in 1883 with one dozen Jewish contributors.

In 1905 this figure had increased to forty and in 1914, no less than one hundred Jews from all parts of the world were contributing articles to this publication. The position was similar in other intellectual and literary publications of German Marxism.

The Marxist daily press was almost completely in the hands of the Jews. The *Vorwärts* — the principal organ of the German Social-Democratic Party, was founded by Singer, a Jew. In 1929, according to a statement by

its editor-in-chief, Friedrich Stampfer, the whole of his editorial staff, with one exception, was composed of Jews.

When later on the communist paper the *Rote Fahne* ("Red Flag") was published the percentage of Jews on its staff was equally high. Its editors were the Jewess Rosa Luxemburg and Karl Liebknecht who, although a Christian, had been twice married to Jewesses.

Another publication preeminently controlled by Jews was the *Freiheit* ("Liberty") — with an extreme Marxist policy — controlled by Rudolf Hilferding and Paul Hertz,[97] both Jews.

The Social Democratic press news services and foreign press offices were essentially dominated by Jewish journalists.

The percentage of Jewish social-democratic Reichstag deputies totaled 22% in 1924 while the percentage of Jew-communist deputies was given as 15% in the same year. Here it is well to emphasize again that Jews totaled barely 1% of the whole German population.

The following is the list of Jews elected to the Reichstag in 1924, as members of the Social-Democrat Party: Aufhäuser, Dr. Adolf Braun, Bernstein, Eggerstedt, Frölich, Heimann, Dr. Hertz, Dr. Hilferding, Hoch, Jacobshagen, Kirschmann, Landsberg, Dr. Levi, Dr. Löwenstein, Ludwig, Stefan Meier, Dr. Moses, Dr. Rosenfeld, Frau Schiffgens, Frau Toni Sender, Stampfer, Frau Wurm.

In the same year, the Communist Party returned the following Jews as members. Frau Arendsee, Frau Gohlke (known as Ruth Fischer), Hoernle, Katz, Koenen, Münzenberg, Rosenbaum, Dr. Rosenberg, Scholem.

In 1932, Jewry in the Marxist parties was represented in the Reichstag by the following Jewish members: In the Social Democratic section, — Aufhäuser, Dr. Adolf Braun, Eggerstedt, Frölich, Heilmann, Heimann, Heinig, Dr. Hertz, Dr. Hilferding, Kirschmann, Landsberg, Dr. Löwenstein, Dr. Marum, Stefan Meier, Reuter, Schneppenhorst, Frau Schreiber-Krieger, Frau Toni Sender, Friedrich Stampfer, Frau Wurm.

In the communist section, — Gräf, Hoernle, Frau Kessel, Kippenberger, Münzenberg, Frau Sandtner.

It was natural therefore that this influx of Jews in the Reichstag should have its effect on government in the Reich itself and in the federal states. Prussia particularly was their happy hunting ground and they were to be found in key position in practically every ministry. No important step could be taken anywhere without brushing up against a Jew in authority.

When taking this all-powerful Jewish influence in all Marxist organizations and parties into account, it is no longer surprising that the policy of the social democrats was shaped and influenced entirely by their Jewish leaders. Therefore we see once more the same spirit of defeatism and treachery to which we have already referred.

A start was made, almost immediately on August 4th, 1914, when the Jew Hugo Haase led 14 Social Democrat deputies in the Reichstag in an attempt to stop government war loans. Two years later 18 social democrat deputies finally voted against the same governmental measure. Apart from this Jew Haase, their ranks had been swelled by five other Jews. The Jewess Rosa Luxemburg led the campaign of sapping Germany's power of resistance. The first success of this dastardly process of undermining became evident in August 1914, when a public statement opposing the government's policy of home defense was published by a Hamburg social democrat newspaper. That statement was signed by three leading Jews.

After the November 1918 collapse, nearly all the Radical leaders with bolshevik tendencies were Jews. They took a prominent and for Germany a disastrous part in the peace negotiations, to which reference has already been made.

In communism, which is the extreme form of Marxism, Jewish domination became particularly marked. Its leaders and propagandists were almost exclusively Jews.

The "Spartacist League", founded in 1918 as a forerunner to the communist party, was in charge of Karl Liebknecht and Rosa Luxemburg.

This league was modelled on true Soviet lines and called on the proletariat to arm in those days of terror which followed the collapse of the nation. [98]The league's Moscow agent was the Jew, Leo Jogiches (formerly known as Tyschko).[99]

Mention has already been made of the fact that Oscar Cohn, the Jewish radical socialist, received the sum of 10 million gold rubles from Joffe, the Jewish Soviet Ambassador to Berlin in November 1918.

After a systematic preparation by these German and Russian Jews, chaos and indescribable horror was finally let loose by them on the German nation, culminating at Munich. Here again it was a Jew, Kurt Eisner, an author, who played the part of leader and organizer.

In 1917, when Germany was still fighting for her existence, he had already agitated for strikes and revolution. Eisner founded a Workers' Council at Munich on strictly Bolshevik lines; his "Revolutionary Tribunal" contained nearly all Jews — five of them in number.

Eduard Bernstein (1850–1932), a Jewish Marxist who was the founder of evolutionary socialism and revisionism.

Only those who have experienced that period of Jewish terror and slaughter, the murder of hostages, plundering and acts of arson, are able to realize why Munich became the birthplace of national socialism, whence the movement spread to other parts of Germany, and finally put an end to Jewish domination.

The closely allied interests of Jewry and communism were in no way affected when the first communist attempts at revolution were summarily suppressed. The so-called cultural bolshevism of the extreme Marxists, sponsored mainly by Jews, now joined with those forces which were tireless in their efforts to overthrow law and order with the object of bolshevizing Germany.

Ferdinand Johann Gottlieb Lassalle (1825–1864), a Jewish lawyer who created international socialism in Germany.

It is necessary to quote only a few distinctive examples of the work that was being carried on in this extensive sphere of moral corruption and disruption. During negotiations in regard to a reform of the German Criminal Code, the Jewish radical socialist Kurt Rosenfeld intimated that he

was opposed to punishment for the crime of high treason as well as for sodomy and homosexual offences.

Jews were also dominant in questions relating to the education of children on bolshevik principles. Jewish pedagogues, Jewish principals of official school establishments founded and supported experimental schools and "Juvenile Republics" modelled on Soviet lines. Authority was entirely banished in these institutions, the sexes were educated in an unmoral manner and sexual problems formed the major part of the school curriculum. In this respect much publicity was given to Kurt Löwenstein[100] as the Jewish principal of Berlin's schools, and his colleague, Fritz Karsen-Krakauer,[101] another Jew.

Liebknecht House in Berlin, the Communist Party headquarters. Note the "anti-fascist action" sign, still used to the present day by assorted Communist front organizations in Europe and America.

To complete the sordid picture of closely allied interests between Jewry and bolshevism which had brought Germany to the brink of communism only a short while before national socialism took power, it remains to be said that Jews were still in certain key positions up to the last minute.

Hans Kippenberger[102] is first on the list. He was head of the terror and espionage branches of the German communist party. Heinz Neumann,[103] son of a wealthy Berlin merchant, was also prominent. He was a member of the Central Executive of the German communist party and one of the most dangerous agitators among the general public. He coined the infamous phrase: "Kill the fascists wherever you meet them" which in 1932 led to a series of foul murders of national socialist party members. Abroad, Neumann was equally busy. He was responsible for the communist rising in Canton[104] in 1927 and for this act he was labelled in the world press as the "The wholesale butcher of Canton."

5. THE JEWS IN THE GERMAN PRESS

Jews have always possessed a special aptitude for journalism and the organization of press work. Accordingly, they played a prominent part in the establishment of German newspapers. Hardly any other function has given them so much power as their influence on the press.

They soon proved however that they had little or no interest in that sense of high moral obligation which is the duty of those who are responsible for influencing public opinion. On the contrary, their interests were primarily centered in the rich possibilities for material gain.

If one examines the Jewish controlled German press of the last decades, [105] one realizes that for purely material reasons it served a craving for sensation, for vanity and the lower instincts of the masses. Circulation was increased in proportion as newspapers undermined in the most grave manner all respect for morals, law and order.

The two largest German newspaper concerns were, before 1933, in Jewish hands: viz. Ullstein and Mosse. Both these firms were founded by Jews and their directorates and editorial staffs were comprised of nearly all Jews.

BERLINER MORGENPOST

Wöchentlich 25 Pfennig

Mehr als 400.000 Abonnenten

Nr. 276. Mittwoch, 4. Oktober 1916. 19. Jahrg.

Unsere U-Boote im Eismeer.

Die neue russische Offensive in Wolhynien abgeschlagen.

Mariechen, warum weinest Du?

Theodor Wolff, editor of the *Berliner Morgenpost.*

Ullstein. Publishers & Printers

The circulation of this largest newspaper concern averaged 4 million daily. They published five large daily newspapers, several weekly papers and many periodicals and magazines of every description. The Ullstein News Agency influenced a great number of provincial papers. In addition to this, Ullstein possessed also an extensive book publishing branch.

The whole of the shares in this vast concern were held by the five Jewish Ullstein brothers. The directorate consisted of these brothers, three other Jews and only two non-Jews.

The largest newspaper issued by this concern was the *Berliner Morgenpost* which had a larger circulation than any other German paper (more than 600,000 daily). Besides a Jewish editor this paper had in 1927 ten other Jews as members of the editorial staff.

The editorial staff of the *Vossische Zeitung* — an extremely influential political organ — was in charge of the Jew Georg Bernhard and fourteen Jewish sub-editors. Bernhard at that time was keen on making a name for

himself in politics. The position in regard to the remaining Ullstein papers was practically the same.[106]

Mosse. Publishers & Printers

This firm was, as far as size is concerned, not so important as Ullstein. Its daily circulation was 350,000. Established and maintained as a family concern by the Eastern Jew, Rudolf Mosse[107] (formerly Moses), its influence was none the less very great. Its chief publication was the *Berliner Tageblatt* established long before 1933. It was this paper which for many years was looked upon abroad as representative of German public opinion.

The editor of this paper was the Jew Theodor Wolff,[108] who also took a prominent part in politics. Apart from him the important positions on the editorial staff were filled by seventeen other Jews. In five important capitals outside the Reich the *Berliner Tageblatt* was represented by Jews.

Another paper issued by this concern was the *8-UhrAbendblatt*, another politically influential publication in which Jews were dominant with a chief editor and eight co-religionists as sub-editors.

The Vossische Zeitung *and the* Berlinner Tageblatt*, two other major pre-1933 German newspapers under Jewish control.*

Berliner Tageblatt

und Handels-Zeitung

Gegen Diktatur — für Freiheit!

Am Entscheidungstag darf niemand an der Urne fehlen.

Um Alles!

Tag der Entscheidung.

Vossische Zeitung

Berlin

MONTAG, 1. AUGUST 1932

ABEND-AUSGABE

Volksmehrheit gegen Diktatur

Reichstag ohne Rechtsmehrheit

Bracht warnt vor Gewalttaten

Die entscheidende Probe

Georg Bernhard (1875–1944), the Jewish editor of the left-wing German newspaper of record, the Vossische Zeitung.

It was only natural that the rest of the German press could play only a very insignificant part when compared with the activities of these two mammoth concerns. Neither the provincial press with its economic disunity nor the publishing house of August Scherl — the only large non-Jewish undertaking in the capital — were able to exercise influence sufficient to seriously challenge the united power of these two big all-Jewish undertakings.

That the Marxist party press was overwhelmingly directed and influenced by Jews has already been stated above. Moreover the official press departments of the government — particularly in Prussia — were also in charge of Jews. The three most important press departments in Prussia, the largest of the German federal states were, in 1930 for example, in charge of four Jews.

It was therefore only a matter of course that the professional and economic organizations of German journalists came entirely under Jewish influence.

The largest of these organizations, the *Reichsverband der deutschen Presse* ("German Press Association") was directed for many years and until 1933 by the Jewish chief editor of the *Vossische Zeitung,* Georg Bernhard.

In the *Verein Berliner Presse* ("Berlin Press Union") which was the leading social and benefit society for all journalists in the capital, the right to nominate and elect members had been vested from 1888 in the hands of a purely Jewish committee.

Finally, the official organization of "free-lance" German writers, the *Schutzverband deutscher Schriftsteller* was controlled by a directorate which, in 1928 and 1929, consisted of 90% Jews. Its president was at that time the Jewish publicist Arnold Zweig,[109] author of the war novel, *Streit um den Sergeanten Grischa,*[110] in which he foully besmirched the national honor of the German people.

In this connection it is necessary to examine the work and the significance of those Jews who for many years were regarded in Germany and abroad as the most authentic apostles of German publicism. We refer in particular to Georg Bernhard, Theodor Wolff and Maximilian Harden.[111] All three were Jews. All three were journalists of surpassing technical skill, men who, through their masterly handling of the written word alone, were well able to make "converts" to the ideas they represented.

But behind the winning exterior was hidden the same dangerous spirit of denial of all traditional values, of criticism for criticism's sake, the spirit of

destruction, disintegration and instability which we have been compelled to recognize as the main characteristics of Jewry in all spheres.

It is exceptionally significant that Georg Bernhard's real profession was that of banker and stock exchange financier. He belonged until shortly before the Great War to social democracy, and his whole life displays a remarkable vacillation between two such contradictory things as stock exchange journalism and Marxist activity. Then, in 1913, he was appointed chief editor of Ullstein's *Vossische Zeitung*. In this position, in two different hours of destiny in Germany's post-war history, he played a calamitous part:

In the critical weeks before the signing of the Versailles Treaty, when the German people and its leaders well-nigh unanimously rejected the intolerable and harsh conditions of that dictated peace, he made common cause with those really comparatively few men of public influence who, through the medium of the spoken and printed word, ruthlessly suppressed every flickering of the spirit of national resistance, and thereby destroyed all hopes of securing more bearable conditions.

One requires only to glance at the old issues of the *Vossische Zeitung* for those weeks and months to realize how systematically Bernhard went about this work. Even the most humiliating terms of this treaty — the "War-Guilt" clause,[112] he attempted to represent as a mere bagatelle.[113] Thus he wrote — to give only one example — on June 18th 1919:

"The German reader of the Note[114] will most easily be able to reconcile himself with those parts which deal with the historical origin of the war and with the question of guilt for it . . . if one regards the matter in this manner, one cannot take the scolding in the war-guilt paragraph tragically."

With these words Bernhard attacked the German government from behind whilst the latter was waging a dramatic struggle regarding these points of honor, in particular the clause relating to war-guilt and the release of German officers. It will be understood outside Germany as well that we cannot forget such a betrayal of national interests, such a lack of proper

pride and feeling for honor as was displayed by the Jewish journalist Bernhard.

In the second case, we already find Bernhard committing open criminal treason. During the occupation of the Rhineland,[115] there arose in the occupied zone a movement, supported and forwarded for political reasons by foreign money, which strove to prevent for ever the return of the occupied Rhineland to the Reich, and to establish its complete independence.

Georg Bernhard with his *Vossische Zeitung* got into contact with these Rhenish separatists.[116] The separatists received from him political advice and financial support. In the year 1930, one of the owners of Ullstein, the Jew Dr. Franz Ullstein, published this fact in the periodical *Tagebuch.* He declared that Georg Bernhard's agent in Paris, the Jew Dr. Leo Stahl, had paid a sum of money to Matthes,[117] the leader of the separatists, and that Bernhard himself had corresponded and associated with Matthes.

This political scandal forced Bernhard eventually to retire from political journalism. He became, and this is also characteristic, the head of a large departmental store association. Since 1933 he has been busy abroad publishing an anti-German émigré paper.

Theodor Wolff, the editor of the *Berliner Tageblatt* behaved in a different but equally objectionable manner. An apparently convinced monarchist during the war, there was, after the change of constitution in Germany, no one who reviled and slandered the deposed Hohenzollerns in so evil a manner as Wolff.

Even if we could forgive him such opportunism, quite inexcusable is his behavior at the time when the increasing spread of indecency and immorality in Germany forced the government in 1926 to take constitutional steps for the suppression of filthy and otherwise low-grade literature. The intention was, above all, to protect youth from coarsening and indecent influences.

Theodor Wolff openly opposed this effort. He condemned the new law and as a protest, resigned from the democratic party which he had helped to found because they had supported the new measure.

Ullstein House, Berlin. Publishers of the Berlinner Morgenpost *and the* Vossische Zeitung.

In order to understand the whole frivolous irresponsibility of this Jewish publicist, one must know just how far the flooding of the German book and periodical markets with dirty, pornographic productions had gone. We shall have more to say about this later on.

Still more influential than Georg Bernhard and Theodor Wolff, certainly the mightiest man of the pen which Germany had for a generation, was Maximilian Harden, a brother of Witting, the previously mentioned Jewish defeatist.

With his periodical, *Die Zukunft* ("The Future") he indulged in high politics for more than twenty years. Hardly any other man has shown so much fluctuation in character and principles as he.

He began by setting himself up as judge of morality in Imperial Germany and dealt a death blow to the reputation of the monarchic system by his journalistic scandalmongering about the Hohenzollern court. During the

Great War he was certainly the only real "annexationist" in Germany, demanding as the price of victory the whole of Belgium, the French coast opposite England and the Congo Basin, (Vide *Zukunft* of 17th October 1914). Then when the fortunes of war, in 1916, began to turn away from Germany, Harden also retreated. He attacked German war policy and became an enthusiastic admirer of President Wilson. In 1919, he finally conducted a cowardly campaign against the national resistance to the tyrannical peace treaty terms, naming this resistance "artificially-forced hysteria and miserable falsehood."

The driving forces of such characterless behavior were vanity and petty selfish ambition. Harden is rightly described by the world-renowned historian, Friedrich Thimme,[118] as "The Judas of the German people."

Arnold Zweig (1887–1968), a Socialist Zionist and editor of the official newspaper of the Zionist movement in Germany, the Jüdische Rundschau. *He later became a leading member of the government of Communist East Germany after 1945.*

6. JEWS IN GERMAN ART AND LITERATURE

Many years before the National Socialist régime, indeed, even before the War and prior to the period when Jewish emancipation had reached its climax, anxious observers pointed out that cultural life in Germany hardly deserved the epithet of "German" any more and that it had actually become a merely Jewish sphere of activity.

The crisis in German cultural life has never been more aptly described and the Jewish problem has never been discussed in clearer terms than in the article by the Jewish essayist Moritz Goldstein,[119] already published as early as 1912 in the *Kunstwart*[120] (issue dated March 1912), a German Art magazine of very high standing.

Goldstein depicts how the Jews, at the beginning of their emancipation, generally invaded all branches of German cultural life and, as alert scholars, soon commenced to supplant their masters. Goldstein gives the following synopsis of the consequences resulting from this development:

"Jews suddenly filled all those positions which are not withheld from them by force, they have converted German aims and tasks into their own and they strive for them accordingly. It seems as if German cultural life were to be completely transferred into Jewish hands. This was neither anticipated nor desired by the Christians at the time they granted the pariah in their midst a share in European cultural life. They began to take defensive measures, they resumed their custom of calling us aliens, they commenced to regard us as a danger in the Temple of their Art. Consequently we are now faced by the following problem. We Jews guide and administrate the intellectual property of a nation which denies our qualification and competency to do so."

Goldstein describes this Jewish administration and control of German art and culture as a "prodigious fact." A retrospective examination of German intellectual life as it was before 1933 will corroborate Goldstein's testimony. In all spheres, be it on the stage, in literature, music, painting and the plastic arts, be it in the film or, more recently, in broadcasting, Jews always

occupied the leading positions, compelling all to follow their intellectual guidance.

To take the theatre, for instance, — the Berlin stages, which, as the most modern, are naturally always imitated by the theatres of all the provinces, were all under Jewish management. The choice of the program was made according to an entirely Jewish outlook and the result was that Jewish authors predominated.

In the domain of literature, the best-sellers were invariably the output of Jewish authors or publishers. Readers abroad, who took an interest in German literature during those days, will still be able to recall such names as Emil Ludwig,[121] Jakob Wassermann,[122] Arnold Zweig, Lion Feuchtwanger[123] and various others. The sale of their books outweighed that of all other German authors by far. Statistics have shown that practically the half of all German belletristic literature circulating abroad during the last ten years was the product of Jewish authors.

Music life was similarly dominated by Jewish influence. In the great majority of cases, the important conductors' positions in Berlin and in the provinces were occupied by Jews. The intellectual influence resulting from this trend was decisive for the choice of the works appearing on the programs of opera and concert hall.

Lion Feuchtwanger (1884–1958), a Jewish Communist writer most famous for his novel Jud Süß, *which was later made into a movie by the German government in 1940 to provide an insight into Jewish exploitation of Gentiles.*

The participation of Jewish composers grew to astonishing dimensions. — Gustav Mahler[124] and Arnold Schönberg[125] were substituted for Beethoven, Richard Wagner and Hans Pfitzner[126] were supplanted by Franz Schreker.[127] Music critiques written by Jews and the influence of the professional agencies, which were practically totally in Jewish hands, naturally did their part to support this development.

This tendency was even more evident in the sphere of the lighter type of entertainment music such as the operetta, the film, in the gramophone industry and in broadcasting. An ever increasing Jewish influence upon conservatories,[128] in the publishing branch as a whole and in professional music literature could be observed so that, taken as a whole, the conclusion was justified that Jewish preponderance in music life was indeed alarming.

The situation was no different with regard to the plastic arts and painting. Jewish art traffic and Jewish art literature paved the way to success for a whole generation of Jewish painters and sculptors, — a way which was barred to the majority of German artists. Film and broadcasting were

practically exclusively reserved to Jewish activity, so that it is nearly impossible to speak of a German participation in these domains.

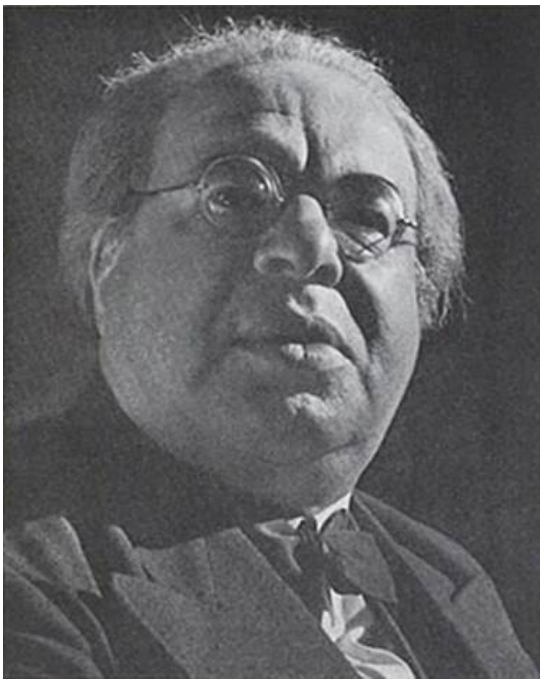
To destroy any possible doubt as to the accuracy of these statements regarding the Jewish preponderance in German intellectual life, it is merely necessary to revert to the testimony of such a trustworthy Jew as Moritz Goldstein who, already in 1912, made the following observations in the essay quoted above:

"Nobody actually questions the power the Jews exercise in the press. Criticism, in particular, at least as far as the larger towns and their influential newspapers are concerned, seems to be becoming a Jewish monopoly. Predominance of the Jewish element in the theatre is also generally recognized: nearly all the managers of Berlin stages are Jews; the same may be said of a large part, even perhaps of the majority of the actors, whilst the fact that the concert and theatre are dependent upon the Jewish public is continuously being proudly asserted and also deplored . . . Many an apostle of German art has been forced, much against his will, to convince himself of the enormous number of Jews amongst German poets."

Since 1912 this development progressed very rapidly. The main cause was that Jews even invaded the official administration of German intellectual life. They were granted governmental positions which had been closed to them before the War.

For many years the Jewish lawyer Seelig[129] acted as the responsible head of the Department for Theatres in the Prussian Ministry for Culture, whilst the Department for Music was in the hands of the Jew Leo Kestenberg.[130] As the policy of the German press was controlled by Jews, indeed, the supreme official administration was conducted by Secretary of State Weismann, it is easily possible to conjecture to what an extent the Jewish usurpation of the entire German intellectual life was officially sponsored and propagated.

Leo Kestenberg (1882–1962), a Jewish socialist, member of the Social Democratic Party and music advisor of the far left Volksbühne Berlin ("People's Stage Berlin").



This Jewish preponderance was by no means the result of an intellectual superiority, of greater talents or creative powers on the part of the Jewish race. On the contrary, it was mainly the Jewish economic ascendency described above which led to the establishment of their dominant position in German cultural life. This economic domination was the instrument to attain the practical application of their intellectual and cultural influence.

In this connection it is even more important to bear in mind that the characteristic Jewish intellectual attitude, which manifested itself in all spheres of cultural life, decisively favored the realization of their craving for predominance. Their lack of national sentiment, their egoism, their absolute rationalism, their absence of scruples and their characteristic habit of speculating upon the basest instincts, — traits which have already been mentioned in the chapter devoted to Jewish journalism, — were the foundation for their economic success, upon which their intellectual domination was based.

The consequence was the disintegration and decay of German cultural life. As a matter of fact, it was not so much the dimensions of Jewish power, nor the extent of the alien usurpation which aroused opposition and protest on the part of the German nation, finally leading to the most acute anti-Semitism, but it was rather the characteristic Jewish moral standpoint, their

innate spirit and the methods applied by the Jewish race to use and abuse this intellectual power.

To clearly demonstrate this it is necessary to undertake a closer examination of the various spheres of German intellectual life as they existed before 1933.

Literature

We have already recalled the names of those Jewish authors whose works, at least as far as their sales are concerned, ranked foremost amongst all German novels. The most successful of these writers was no doubt Emil Ludwig, whose real name is Cohn. At that time his books were presumably the most widely circulated works of literature published in the German language. The total number of impressions attained by his works exceeded two millions in 1930 and his novels have been translated into twenty-five languages. Abroad, Ludwig was, for many years, regarded as the representative of German contemporary literature.

This reputation and the enormous sale of his historical biographies cannot, however, be explained by the veritable quality or ethical value of his literary work. Ludwig is one of the best examples demonstrating what enormous success may be achieved by well calculated advertising undertaken on a generous scale.

All his books, dedicated to great personalities of history, are merely based upon a certain agreeable, flowing style and an ingratiatingly light manner of narration, whilst the contents itself is of the most deplorable banality, clothed in a mantle of superficial philosophical common-places.

On the other hand, he totally lacks real understanding for true historical greatness and for fundamental historical motives, whilst he focuses his attention predominantly upon the personal and intimate traits of the subjects he portrays, upon that sphere of human nature where even the greatest are but ordinary mortals. All his books, which he cast upon the market at incredibly short intervals — whether they deal with such great topics as Napoleon I, Lincoln, Goethe or even Jesus Christ — are characterized by the same absence of individual profundity and earnest engrossment, and

they all bear the same features of a schematical and, as it were, wholesale production.

The following are but a few examples to illustrate Ludwig's literary methods: In his study of Goethe (*Genie und Charakter,* Berlin, 1924), his description of the relations between Goethe and Schiller completely ignores the intellectual aspect, — the two opposite poles these two men incorporated who, through the metaphysical contrast between their natures, simultaneously attracted and repulsed each other. Ludwig merely regards the relations between these two eminent men in the light of professional envy and competition, where one grudges the other fame and material success.

In his work about Jesus Christ Ludwig even develops a frankly blasphemous tone. The title itself: "The Son of Man" (*Der Menschensohn,* Berlin, 1928) is a deliberate antithesis to the Christian conception of Christ as the Son of God. Ludwig's portrait consequently deprives the figure of Christ of all its religious attributes, — what remains is a benevolent rather sentimental type of person, hypnotized by a mission which has been foisted upon him by exterior influences.

According to Ludwig, Christ's ideas and teachings are not at all new but represent old Jewish religious doctrines already extoled by Philo and others. In his narrative of Christ's Sermon on the Mount, Ludwig says about Jesus' teachings: "His audience is not aware that Hillel, Head of the Synhedrion, taught the same ideas couched in practically the same words fifty years before."

Should this passage not suffice to demonstrate Emil Ludwig's style, the following examples will no doubt convince; they clearly show the methods Ludwig chose to create a blasphemous caricature of Christ:

"Also wealthy citizens often invite him because he is learned in the Holy Scriptures and because of his reserved conduct. At such occasions he whiles in their company and partakes of their wine, — it is strong wine from the vineyards on the hills. He avoids neither festivities nor women and he jests with the convives[131]. . . . He is also of cheerful disposition and does not scorn the pleasures of the table. . . . When the women oint him or

languorously listen to his words, his heart's yearning and dream of love are realized and he, the Prophet, lavishly distributes to many what the good man reserves for one alone."

However, Ludwig goes still further and openly ridicules every Christian sentiment. According to his opinion, it was solely Judas the Traitor who gave Jesus the necessary opportunity of fulfilling His mission of redemption. "Judas wanted to force Jesus and his enemies to a decision . . . Only he who brought suffering upon the Master could open the Gates of Eternal Splendor for him. . . . If God wrought a miracle and granted that His Son should finally be victorious, then the apparently faithless disciple (Judas) would be doubly justified."

These words are the very quintessence of all impiety towards divine and human ideas and shamelessly betray the most blatant cynicism, an eternal character trait of the Jewish race.

Alfred Kerr[132] is the second important personage amongst the Jewish literary pseudo-prophets. In his capacity as critic to the Jewish *Berliner Tageblatt*, he despotically swayed his scepter over all the theatres of the capital. His word was decisive for the success or failure of actors and personnel.

His activity was, however not merely restrained to criticism, but he also devoted his time to writing books. His friend and biographer, the Jew Joseph Chapiro, relates the following exceedingly characteristic confession made by Kerr:

"My friends — what is character? Very often just the opposite of the general conception, for our display of character is restricted to minutes." [133]

Kerr also discussed the figure of Christ in his book *Die Welt im Licht* (1913). Whilst Ludwig at least tries to keep up the appearance of a certain literary seriousness, Kerr casts away every vestige of decency and goes over to open derision. No profanation is too tasteless and he even asserts:

"I can well imagine hearing Christ jabbering Jewish jargon. Oscar Wilde let him pompously talk Greek — rubbish — he spoke Jewish jargon."

Considering this complete lack of every kind of delicate feeling, it is not surprising that the lyrical poems of this guardian of German culture (*Caprichos,* 1921) are nothing but a collection of obscene and repulsive sexuality.

Georg Hermann[134] represented a somewhat different, but by no means superior, type of Jew occupying a conspicuous position in the German literary world. In his political diary entitled *Randbemerkungen* (“Marginal Notes,” Berlin 1919), he reveals the credo of a weak, utterly decadent man of literary ambitions, devoid of moral backbone and support:

"As a Jew, I belong to a race much too old to be duped by mass suggestion. Such words as Nation, War and State are endowed with neither sound nor color for me."

The cosmopolitan, international mentality of Ahasuerus's sons is clearly reflected in the following confession:

"I feel at home in any country of the world whose language I speak, where there are beautiful women, flowers and art, a good library, a chess board, pleasant and cultivated society and where the climate is healthy and agreeable and the landscape attractive."

Nevertheless, Hermann is honest enough to admit that the Jewish race is responsible for the dissemination of the negative attitude towards State and patriotism. He declares:

"The Jew's rejection of all nationalistic ideology is the principal source of his evolutionary quality and intrinsic value."

Hermann's standpoint which, as a matter of fact, is a purely anarchistic one, even goes so far as to frankly betray personal cowardice:

"Five minutes of cowardice are preferable to being dead for the rest of one's days."

The versatility and inconsistency attributed to the chameleon and the Israelite alike were developed to an almost unattained perfection by the Jewish author Kurt Tucholsky.[135]

This exceptionally productive feuilleton[136] writer, endowed with a brilliant style and great talents, made use of not less than four different pen-names, with which he operated as the occasion demanded. Apart from his own name he signed with the pseudonyms Peter Panter, Kaspar Hauser and Theobald Tiger. Many important daily papers and magazines published his articles. His numerous books, which all attained a wide circulation, ranked him amongst the most read German authors of those days.

Unfortunately, he merely employed his admirable intellectual gifts for destructive criticism. Nothing was sacred to him and he scoffed at the ideals of the German nation; he flung his biting sarcasm and venomous mockery at every religious and national sentiment.

Kurt Tucholsky (1890–1935), a Jewish writer who was the Weimar Republic's most prolific journalist, using a variety of pseudonyms to create the impression of a large number of independent journalists holding the same opinion. He moved to Sweden in 1930.

After the general collapse of the German Empire in 1918, Tucholsky, who never took part in the War himself, derided and gibed at the German

Army in endless tirades in which he particularly gave vent to his contempt of the German officer.

Similarly to his Jewish colleague Lessing, he insulted the venerable and revered Field Marshal von Hindenburg and publicly described him as a "National hero as they are painted on beer glasses." Devoid of all sentiment of patriotism, the stigma of actual High Treason could not abash him.

In his book *Deutschland, Deutschland über alles* (Berlin 1929) which is solely dedicated to the calumniation of his native country, he cynically vaunts:

"What these judges term High Treason is no concern of ours and can be estimated as an honorable action in our eyes."

The analysis of his mentality may be completed by his own words with which he advocates an absolute liberation from all moral discipline: "Man has two legs and two convictions, one during the times of his prosperity, the other during the times of want."

Finally, Tucholsky was addicted to the most pernicious type of pornography and he, together with the Jew Theodor Wolff, was one of the violent opponents of the *Gesetz zur Bewahrung der Jugendlichen vor Schund und Schmutz* ("Law for the protection of Juveniles against the detrimental influences of worthless and immoral literature").

Theater

To depict the rapid increase in the alien usurpation of the entire German theatre by Jews it would suffice to refer the reader to the book published by the formerly very popular Jewish author Arnold Zweig: *Juden auf der Deutschen Bühne* ("Jews on the German Stage," Berlin 1928).

With unparalleled frankness Zweig describes how the functions of the financier, the theatre director, the agent, the stage manager, the actor, critic, poet and playwright were conquered and held by the Jews. Zweig relates:

"They come from God knows where with money in their pockets . . ."

— meaning that type of Jew who, like the corrupt briber Katzenellenbogen, the Russian Jew Kahn and the two Rotter brothers, — the latter also emigrated to Germany from Eastern Europe, — tried their luck in the theatrical branch, degrading the stage, the institution originally dedicated to art and culture, to a mere source of pecuniary profit. Zweig designates the Jewish agents as "slave-holders" who had, in the course of time, developed an unrestricted monopoly, by the means of which they controlled the entire theatrical domain and upon whose intermediary all actors were dependent for their engagements.

He says:

"The international relations and collaboration between the various agencies corresponds to and is a direct result of the international interrelationship of the modern East European Jewish Movements. — There is no actor who does not remember the countless humiliations and insults to which he has had to submit at this slave market. In the case of some of these agencies the path to public recognition and fame traverses the path of the extortioner . . ."

The fact has already been mentioned that the management of the influential theatres of the whole country, particularly that of the Berlin stages and even of the State Theatres, had been acquired by Jews. The two Rotter brothers alone were managers of seven theatres in Berlin.

Even the Jewish author Arnold Zweig was compelled to admit in their case that "under the management of these upstarts the literary theatre was degraded to a mere financial enterprise devoted entirely to the realization of pecuniary profit."

The Jew Leopold Jessner, stage manager of the Berlin State Theatre, was the one who turned Shakespeare's and Schiller's classical dramas into the eccentric popular hits which aroused justified indignation even outside of Germany. Although of Jewish race himself, the critic Fritz Engel was forced to express his disapproval of the performance of Jessner's staging of *Hamlet* in December 1926: "He converts it into a society play, sometimes into a comedy and almost into a revue."

Arnold Schönberg (1874–1951), A Jewish composer and painter, associated with the expressionist movement in German poetry and art, and leader of the Second Viennese School. Founder of the "twelve-tone" musical system. He fled to the United States in 1934.

In view of this Jewish predominance in the theatrical sphere, it is hardly surprising that the plays figuring in the repertoires of the theatres exactly reflected the mentality of their Jewish proprietors.

The fundamental tendency upon which all these plays were based aimed at the destruction of generally accepted ideals of Society and State, Nation, Government and Legislation, religious and moral principles. Anyone taking the trouble to study the theatre programs of those days will continually observe that Jewish names predominate by far.

After the War, the communist Jewish author Ernst Toller[137] was the first to write for the stage. He was a member of the Communist Workers Council under Eisner's leadership in Munich in 1919. His drama *Feuer aus den Kesseln* ("Draw the Fires") is a deliberate glorification of the Sailors' Mutiny of 1918 and *Hinkemann* ("Maimed") is a unparalleled derision of the German Army.

Friedrich Wolf,[138] a Jewish author whose plays were included in the repertoire of practically all theatres, also devoted himself at first to the creation of dramas dealing with mutinies, but then he deviated to topics

based on absolute moral and intellectual disintegration and the liberation from all principles of ethical conduct.

In his play *Cyankali* he loudly propagates the abolition of the paragraph of German Law which protects the life of the unborn child.[139]

Friedrich Wolf (1888–1953), a Jewish Communist Party activist and prolific dramatist who fled to the Soviet Union. He returned to East Germany in 1945 and became a leading politician in the Communist DDR. Left, Wolf is honored in a DDR stamp commemorating one of his pre-1933 plays.

Walter Mehring[140] is one of the most unsympathetic personalities of the Jewish literary world and he displayed considerably more malice and venomous animosity than all his predecessors and colleagues.

He commenced his career with the production of licentious songs, whose flagrant libertinism met with the complete approval of and were formally gloated upon by the predominantly Jewish public frequenting the cabarets and places of amusement at the Kurfürstendamm in Berlin. His Drama *Der Kaufmann von Berlin* ("The Merchant of Berlin"), which was first produced by the communist stage manager Piscator, may be regarded as the culminating point of Jewish debauchery on the German stage.

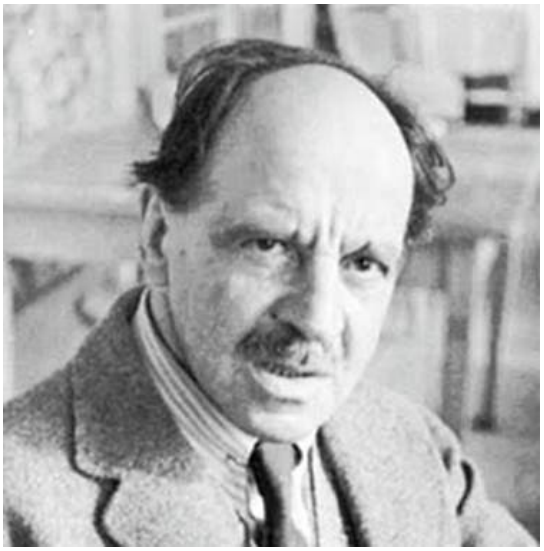
With pitiless cynicism Mehring caricatures the poverty and misery of the German Nation during the years following the War, which attracted countless swarms of vampire-like Eastern Jews from Galicia, Armenia, Poland and Russia. The hero, a poverty stricken, miserable emigrant and typical Eastern Jew, appears in those streets of Berlin which are principally populated by Jews. In a short time, he is successful in subjugating the whole

town which fulfills his every whim. The shameless way in which Mehring depicts this development, which he seems to regard as a matter of course, can only be compared to the brutality with which he ridicules all ethical values holy to the German Nation; as a crowning effect of the drama, street cleaners sweep away, together with a heap of refuse, revered national symbols, soldiers' steel helmets and even the corpse of a dead warrior. To accompany this procedure the chorus sings: "Away with the Rubbish into the Gutter . . ."

It would not be difficult to continue this list of dramatists by the addition of innumerable names and examples. Apart from Arnold Zweig and Walter Hasenclever,[141] Ferdinand Bruckner,[142] for instance, should be mentioned, whose dramas were regarded as great revelations by an audience composed of perverse seekers of sexual sensations. These plays — *Verbrecher* ("Criminals"), *Krankheit der Jugend* ("Malady of Youth") — enjoyed their particular preference as they nearly exclusively dealt with criminal and sexual abnormalities which were treated as if they embodied the very purpose and joy of life.

However, this enumeration will suffice to imperatively force the observer to ask himself which other self-respecting country valuing the integrity of its religious conceptions and its moral principles, would have tolerated the activity and intellectual influence of such a depraved group of literary corrupters. It is indeed a regrettable symptom that Germany, saturated with Jewish mentality, endured their presence and influence for so long, in fact until the National Socialist régime brought about a complete revolution in this respect.

Jakob Wassermann (1873–1934), prolific Jewish novelist, journalist, and editor of the magazine Simplicissimus.



Cinema

To an even greater degree than in the sphere of the theatre, the Jews had swooped upon the whole film industry during the years before 1933. This fact is easy to explain, in as much as financial and artistic factors are more intricately related in this branch of art than in any other. The profits derived in the film industry considerably exceed those of any other artistic enterprises.

The possibility of realizing tremendous earnings naturally induced the Jews to invade the German film industry which had begun to flourish during the years following the War. The enormous Jewish participation in the film branch is demonstrated by the following figures:

In 1931, 41 firms of the 67 German film producers were in Jewish hands, — that is to say 61 per cent.

Of 28 distributors, 24 were Jewish, that is 86 per cent. During the same period 119 of the 144 film manuscripts were written by Jews (82 per cent). In 77 cases the staging was carried out by Jews (53 per cent).

If one examines the names of the producers, directors and film stars which participated in those films which were enthusiastically praised by the press and which developed into box office successes, one will invariably discover that the great majority were Jewish.

Amongst the producers and distributors we find: Pressburger[143] and Rabinowitsch[144] (Cine-Allianz), Heymann, Fallner and Somló, Levy or Cohn. The directors were: Oswald-Ornstein, Zelnik, Meinert, Neufeld or Schönfelder. The actors: Pallenberg, Siegried Arno, Fritz Walburg, Felix Bressart, Kurt Gerron, Grete Mosheim, Gitta Alpar, Rosa Valetti, etc. etc.

Arnold Pressburger (1885–1951), who controlled the movie industry in pre-1918 Austria-Hungary, and who was a major film producer in pre-1933 Germany, co-founding the Cine-Alliance company. He moved to Hollywood after fleeing Germany.

The mentality typical of the entire Jewish film industry is displayed in its crudest form by the so-called "social and hygienic instruction films," a type of film with which the German cinemas were veritably flooded during the years after the War.

Officially they were intended to acquaint the masses with the dangers of abnormal sexual intercourse and debauch. They were based on a pseudoscientific foundation and under this mask Jewish capital speculated upon the primitive erotic desires and the lowest instincts of the public. Criminals, prostitutes and the pathologically abnormal were the heroes of this category of film.

A choice of titles taken at random from the legion of such so-called "instructive" films will give the best idea of their type and value: — *Moral und Sinnlichkeit* (“Morals and Sensuality”), *Das Buch des Lasters* (“The Book of Vice”), *Was kostet Liebe?* (What Price for Love?”), *Sündige Mütter* (literally, “Mothers who are done,” figuratively “Sinning Mothers”), *Prostitution,* and *Wenn ein Weib den Weg verliert* (“When a Women Goes Astray”).

The contents harmonized with these seductive titles which gave rise to considerable expectations on the part of the public, which were by no means deceived. These films veritably wallowed in mire and filth and, with the most cynical openness, reproduced scenes actually showing the most repulsive debauchery and perversion.

The Government of those days, which certainly could hardly be called prudish or narrow-minded, was compelled to put a stop to the greatest excesses in this direction in 1920 by passing a Film Law, without, however, having been successful in radically eliminating this evil.

In subsequent years the greatest profits in the film industry were derived from "Military farces" — a category of film dedicated to the ridicule of the German Army and the individual German soldier. These films were also generally the product of Jewish activity, be it that Jews participated in the capacity of producers, authors, directors or actors.

Finally, it is important to remember that communist propaganda films such as *Panzerkreuzer Potemkin* (“Battleship Potemkin”)[145] and *Sturm über Asien* (“Storm over Asia”)[146] were introduced into Germany by Jewish distributors and cinema theatre concerns.

Revue

The disintegration and decay of German intellectual life under Jewish supremacy are most apparent and assume their crudest aspects in the sphere of light entertainment art. In the operetta, and especially the revue, frivolity and licentiousness had developed to such an unbelievable extent that Berlin was regarded as the most immoral town in the world in those days; under the circumstances this was not at all astonishing.

None others than the Jews introduced the new form of public amusement, the revue, a branch of art utterly unknown in the Germany of pre-War days. Not content with the introduction of this novelty, they abused it and converted the revue into that species of entertainment which was to blame for quite a large part of the depravity and laxity which had attacked German moral life.

It is extremely characteristic that every one of the Berlin Revue proprietors — in the provinces there were very few enterprises of this nature — were Jews without a single exception. Many a former visitor to Berlin will still associate such names as James Klein, Hermann Haller, Rudolf Nelson, the two Rotter brothers and Eric Charell with most unpleasant recollections. The complementary staff of authors, composers, directors and stars were also generally chosen amongst the members of the Jewish race.

These revues were veritable orgies of sexuality and licentiousness. All realities of life were regarded from the one and only aspect of erotic desire and its satisfaction. Modesty and decency were scoffed at as being old fashioned and ridiculous.

The loud and vulgar titles given to these revues, for which enormous propaganda was made, speak for themselves. The following translations give an impression of what was presented to the public:

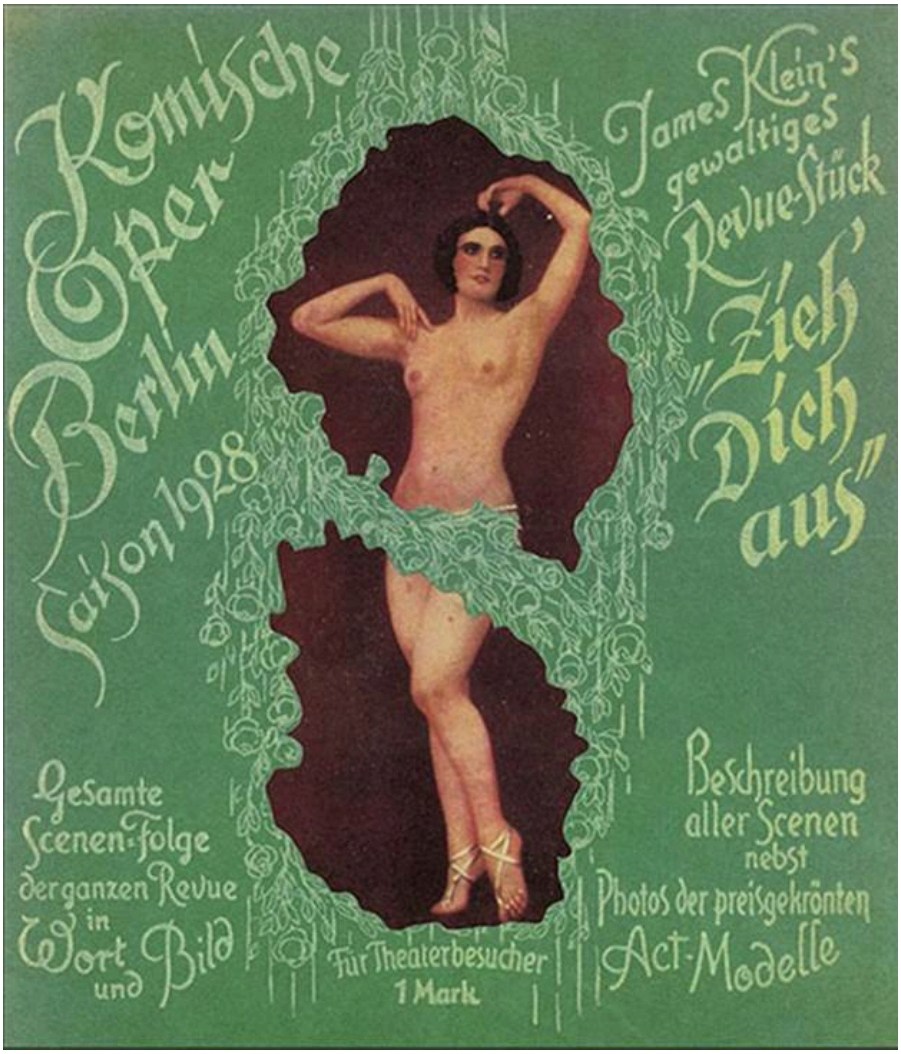
Zieh dich aus ("Undress yourselves"), *Tausend nackte Frauen* ("A thousand Naked Women"), *Die Sünden der Welt* ("The Sins of the World"), *Häuser der Liebe* ("Houses of Lust*"), Streng verboten,* ("Strictly Prohibited"), *Donnerwetter, tausend Frauen* ("Damn it, a Thousand Girls"), and *Sündig und süß* ("Sweet and Sinful").

The advertisements for James Klein's Revue *Zieh dich aus* ("Undress yourselves") were deliberately designed to awaken the lowest instincts of the public by enticing it with the following enumeration: *Ein Abend ohne Moral unter Mitwirkung von 60 preisgekrönten Aktmodellen* ("An evening without morals and principles—sixty nude models, winners of beauty prizes"), *Die Jagd auf schöne Frauen* ("The Hunt for Beautiful Women"), and *Erlebnisse mit einer 15 jährigen* ("Experiences with a girl of fifteen").

The posters advertising the revue *1000 nackte Frauen* ("A Thousand Naked Women") announced: *Die große Revue der freien Liebe, 40 Bilder über Moral und Unmoral* ("The Greatest Revue of Free Love—Forty Pictures of Morality and Immorality.")

The performances themselves absolutely fulfilled the expectations. The scenes on the stage revealed all what the most daring fantasy can imagine, in short, a display of absolute libertinism and a complete surrender to sensual passions.

A poster for the Jewish stage producer James Klein's "Zieh dich aus" Berlin revue.


Komische Oper Berlin
Saison 1928
James Klein's gewaltiges Revue-Stück
"Zieh Dich aus"
Gesamte Scenen-Folge der ganzen Revue in Wort und Bild
Für Theaterbesucher 1 Mark
Beschreibung aller Scenen nebst Photos der preisgekrönten Act-Modelle

7. THE JEWISH SHARE IN IMMORALITY

Even a strictly impartial and sober observer without any pronounced anti-Semitic views cannot any longer remain unimpressed by such examples of laxity and frivolity[147] which all point to typical Jewish indecent and immoral characteristics. At the same time such characteristics are contrary to the spirit which animates all cultured nations. For all that, the reproach that the Jews are an inferior race, which these facts reveal, is so grave that it seems necessary to make a few further observations in this respect. It will be seen however as far as Germany is concerned, that everywhere where existing moral standards have been deliberately relaxed — where immorality was made into a business — Jews were prominent, if not dominant in this work. Even the so-called "Sexual Science" — one of the unsavory products of the last century — was a purely Jewish invention and exploited by them into a most flourishing and lucrative branch of trade.

The original *Jüdische Lexikon* was even compelled to admit a marked racial sexuality in its co-religionists. Cautiously it stated:

"The Bible itself contains many references to the fact that the sensual element in sexual intercourse was often very pronounced . . . The words of the Prophets resound with complaints and threats in regard to adultery of which one hears so much." (Vol. V, p. 384.)

With the advent of emancipation this Jewish urge, restrained by the ghettos of the middle ages, poured forth into the public life of the state. A clear field however was only given to it when, as the result of the revolution in Germany in 1918, all barriers of law, order and censorship were broken down.

A veritable storm flood of Jewish immoral literature, obscene films and plays then broke over Germany. Cinemas and theatres have already been exhaustively dealt with. It remains to be said that in literature all authors of obscene works were Jews in every case.

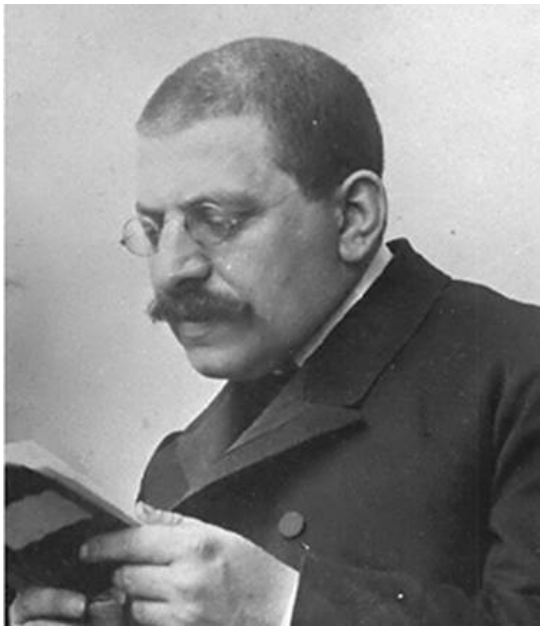
Among the hundreds of thousands of books confiscated by the National Socialists in 1933 very familiar names repeatedly cropped up. Together

with publishing firms such as Benjamin Harz, Richard Jacobsthal, Leon Hirsch, M. Jacobsohn or Jacobsthal & Co. mention must be made of the publishers of *Kulturforschung* ("Cultural Research"), a Vienna firm whose production was sufficient to fill many libraries.

The titles speak for themselves. *Sittengeschichte des Lasters* ("The Moral Story of Depravity"), *Sittengeschichte der Schamlosigkeit* ("The Moral Story of Profligacy"), *Bilderlexikon der Erotik* ("Illustrated Lexicon of Eroticism"), *Sittengeschichte des Geheimen und Verbotenen* ("The Moral Story of Secret and Forbidden Things"), etc. etc.

Among the publishers, the following must be recalled to mind: Dr. Ludwig Levy-Lenz, Leo Schidrowitz, Dr. Iwan Bloch,[148] Franz Rabinowitsch, Georg Cohen, Dr. Albert Eulenburg, Dr. Magnus Hirschfeld. [149]

Magnus Hirschfeld (1868–1935), a Jewish doctor who together with a number of fellow co-religionists, founded the "science" of Sexology.



Iwan Bloch and Magnus Hirschfeld were in reality the real exponents of this so-called scientific sexual research. In reality it was nothing else than a downright treatise on obscene subjects and a degradation of all marriage and family ties.

Iwan Bloch (1872–1922), a Jewish homosexual doctor who holds the title of the world's first "sexologist."

Their assistants were Felix Abraham and Levy-Lenz. No amount of search will ever reveal a Christian collaborator in this "sexual science." The publications issued by these obscene pseudo-scientists tell their own particular story of what took place in Magnus Hirschfeld's "Institution for Sexual Science" and in similar concerns: *Sexualkatastrophen* ("Sexual Catastrophes"), *Sexualpathologie* ("Sexual Pathology"), *Liebesmittel* ("Means of Love"), *Empfängnisverhütung* ("Contraception" by Magnus Hirschfeld), *Die Perversen* ("The Perverts"), *Die Prostitution* ("Prostitution"), and *Das Sexualleben unserer Zeit* ("Sexual Life in our Age" by Iwan Bloch). — these were the popular subjects.

It was due to their unrestricted and infamous efforts that the general public became acquainted with all the loud talk of free love, a call for unlimited right to allow all passions and instincts to run riot, as well as the demand to make homosexuality and abortion non-punishable offences.

A heated campaign was waged on the question of unrestricted and non-punishable acts of abortion championed by Jews: Dr. Max Hodann, Dr. Lothar Wolf, Dr. Levy-Lenz, Martha Ruben-Wolf, Felix Halle and Alfons Goldschmidt. This circle of Jews issued at the same time numerous publications advocating greater birth restriction and the avoidance of pregnancy.

Finally we must not overlook Dr. Max Hodann,[150] Berlin's Medical Officer of Health. With his *Arbeiter Sexualzeitung* (“Workers’ Sexual Magazine”) he contrived to inject the poison of moral disintegration into the broad masses. He also earned for himself a particularly unsavory reputation for his outspoken propaganda for sexual self-abuse.

Hr. Scavenius, the Danish Chargé d'Affaires at the Hague, was undoubtedly right when he declared three years ago in a wireless lecture that "Germany at that time was the pornographic center of the world."

Students of the Deutsche Studentenschaft parade in front of Hirschfeld’s “Institute for Sexual Research” in Berlin on May 6, 1933. The infamous “book burning” which took place four days later, was mainly comprised of books seized from the library at Hirschfeld’s building.

8. THE JEWISH SHARE IN CRIME

It is difficult indeed to ascertain the real extent of the German Jewish share in crime throughout the Reich for the following reasons: The criminal records kept in Germany since 1882 recognized only orthodox Jews. Those innumerable Jews who had accepted a Christian faith or who were not associated with any established religion, were never embraced in these records.

Therefore a great number of criminals, Jewish by race, has been absorbed in other statistical categories. To this must be added the fact that commencing with the year 1918, criminal records ceased to show any subdivision into confessions. This step was in all probability the result of Jewish intervention. The following statistics therefore cannot in any way be regarded as complete. Nevertheless they are food for thought in throwing light on Jewish characteristics.

When taking all this into account, the official *Statistik des Deutschen Reiches* ("Statistics of the German Reich," New Edition, Vol. 146) reveal the fact that a number of certain crimes were committed more frequently by Jews than by non-Jews. Taking an average valuation for the period 1892 to 1901, we obtain the following table:

Crime	Jewish perpetrators in ratio to non-Jewish perpetrators
Criminal profit-seeking	14 times as many
Usury	13 times as many
Theft of material property	11 times as many
Fraudulent bankruptcy	9 times as many
Criminal bankruptcy	6 times as many
Receiving stolen goods	5 times as many

It will be seen from this that Jews have a strong liking for commercial crime. That this fact has in no way been sufficiently explained by the large

percentage of Jews in business is revealed by the investigations conducted by the Jew Ruppin.[151]

In his book, *Die Juden der Gegenwart* ("The Jews of the Present Day", Berlin Jewish Press, 1904), with the aid of comparative statistics Ruppin arrives at considerably greater figures for commercial crime than Jewish participation in commerce would seem to indicate.

The Jew Wassermann arrives at the same conclusion in his book *Beruf, Konfession und Verbrechen* ("Profession, Religion and Crime", Munich, 1907).[152] He proves that Jewish criminality in bankruptcy in 1900 was seven times greater than among non-Jewish criminals and six times greater in cases of fraudulent insolvency. Wassermann obtained these statistics by being guided expressly by the percentage participation in commercial professions.

The official "Statistics of the German Reich" for the period 1910 to 1914 furthermore prove that at a later stage very little alteration had taken place. The following table exemplifies this:

Crime	Jewish perpetrators in ratio to non-Jewish perpetrators
Commercial receiving of stolen goods	5 times as many
Abuse of trust funds according to commercial law	3 times as many
Fraud	2 times as many
Theft of immaterial property	8 times as many
Usury	12 times as many
Criminal bankruptcy	13 times as many

Quite apart from these commercial crimes Jews have taken a still greater share in other branches of crime far more reprehensible. We refer to the drug traffic and prostitution, illicit gambling and pickpocketing.

The *Zentrale zur Bekämpfung von Rauschgiftvergeben* ("Central Organization for Combatting Drug Crime") has established that in 1931, out

of 272 international drug traffickers no less than 69 (25%) were Jews.

In 1932 the figures were 294 and 73 (again 25%). In 1933, the Jewish percentage had increased to 30%.

The *Zentralstelle zur Bekämpfung des Falsch- und Glücksspiels* ("Central Organization for Combatting Unlawful Gambling and Games of Chance" registered 57 Jews out of a total of 94 cases which came to its notice in 1933. In 411 cases of pickpocketing in 1932 193 Jews were involved. In the same year it was found that among the international pickpocketing gangs, out of a total of 163 criminals 134 were Jews or 82%.

The high percentage of Jews in immoral crime — already referred to in the chapter on Jewish immorality — is frankly admitted by the Jewish scientist Ruppin, to whom we have already referred. He writes:

"That Jews live principally in the large towns and cities is responsible for the fact that certain crimes usually limited to city life are associated with them; for example, procuration, cooperation in immorality."

*

In view of the limited space at our disposal, we could necessarily only give a résumé of the part played by the Jews in Germany before 1933.

It would be easy to write a substantial volume on the subject).[153] But even such a work could only reach the same conclusions at practically every page. Our résumé will suffice to convince unprejudiced and objectively minded readers of that which it was our object to prove-namely, that the preponderating influence of the Jews developed into a national calamity of the worst sort for Germany, and that the previously cited words of Theodore Herzl, "every misfortune increases their power," have proved in the result to be only too true.

The interdependence of national distress and Jewish ascendency has scarcely ever been manifested with such luminous clearness as in Germany. Under these circumstances, it surely behooves us to seek to understand the

fundamental reasons underlying the Jewish problem in this country as it has presented itself during the past decades.

Animated by a desire to solve this ancient problem if possible, by the emancipation and assimilation of Jewish elements, Germany had shown herself more accessible to the absorption of Jews than many other countries had done.

All barriers had been taken down, all restrictions abolished, all spheres of activity opened unreservedly to the Jews — nay, leading positions were assigned to them even in those domains which were of the most vital importance for national life.

The Jews, who numbered less than 1% of the total population of Germany, occupied the key posts in German industry. Political leadership was to a large extent in their hands. The Press and cultural life in general were predominantly under their influence. Their aggregate income exceeded that of the 99% remaining inhabitants by over one-third.

Truly, the Jews had every conceivable opportunity for merging their distinctive existence in the collective life of the German community — a distinctiveness, moreover, frequently deplored by some of the best Jewish elements.

But the Jews consistently ignored the rules of fair play as far as their credulous German partner was concerned. The overwhelming majority of them never desired to be merged in the German nation, because they were aware of the fact that their racial dissimilarity constituted an insuperable obstacle to assimilation.

During the years of great tribulation they never hesitated to betray Germany, and to shamelessly misuse the opportunities afforded them in such abundance for their own egoistical purposes and interests. Defeatism and treason, political degradation and economic corruption, moral depravity, the debasement of all national and religious values — these were the outstanding features of a Germany dominated by the alien Jewish race.

Germany had to pay dearly for the illusion that it is possible to solve the Jewish question by means of a generous effort to assimilate the Jews. She

had reckoned without a factor of decisive importance: namely, the congenital, ingrained, boundless ingratitude of the Jewish race.

Not the least of the reasons for the uncompromising attitude of German anti-Semitism — an attitude that has often been misunderstood abroad — is the glaring contrast, irrefutably evidenced by the events of the past decades, between the incontestable good faith of the Germans and the cynical ingratitude of the Jews.

That this contrast constitutes, so to speak, the nucleus of the whole Jewish problem, has been publicly admitted by two leading Jews. The Chief Rabbi of Hamburg, Dr. Joseph Karlebach, wrote in the Jewish review *Der Morgen* (vol. II, p. 129, 1930): "to be a Jew, is to be opposed to the natural attitude of human beings."

The French Jew Bernard Lazare,[154] who was well known at the close of the last century, was even more candid in his book *l' Antisémitisme*, in which he puts the question:

"By what qualities or defects has the Jew drawn upon himself such universal reprobation? Why has he alternately and in equal measure been maltreated and hated by Egyptians and Romans, by Persians and Arabs, by Turks and Christian nations? It is because the Jew is everywhere, and right down to the present day has remained, an asocial being."

These admissions by candid Jewish writers, whose authority is undisputed, explain better than any words of ours why National Socialism was compelled to give a definite and final solution to the Jewish question, so far as Germany is concerned.

Anti-Semitic feeling in this country has not been roused to such a degree by the mere fact of the preponderance of an utterly alien influence, but by the spirit underlying that influence and inseparable from it — a spirit of an essentially asocial nature, which requited evil for good and invariably prompted those inspired by it to repay hospitality and benevolence with treachery and unrelenting, destructive hatred.

When the National Socialists came into power in 1933, they endeavored to solve the Jewish question by methods calculated to peacefully reduce the excessive influence of the Jews on public life to proportions compatible, firstly, with the position of the Jews as an alien race, and, secondly, with their number — which, as has already been said, was less than 1% of the total German population.

When the amount of misfortune brought on Germany by the Jews prior to 1933 is recalled, the methods adopted to diminish their influence on German public life must be accounted remarkably moderate, and as evidencing extraordinary restraint and discipline among the leaders of the new Germany.

The fact is too easily overlooked, that the advent to power of National Socialism constituted a revolution in the truest sense of the word, and it may without exaggeration be asserted that scarcely a revolution in history has been accomplished with such exemplary discipline.

The Nuremberg Laws of 1935[155] formed the basis of a peaceful and orderly settlement of the Jewish question in Germany. But the Jews themselves were not prepared to reckon with the incontestable fact that their era of emancipation in Germany was definitely at an end. They were not willing to abandon their usurped supremacy without a struggle, and since this was no longer possible in Germany itself, they deliberately stirred up an agitation abroad, hardly less dangerous than an openly proclaimed war.

By means of a consistently carried out poisoning of the sources of public opinion, they have succeeded in creating a caricature of National Socialist Germany and inflaming international opinion against the latter.

By organizing a boycott of German goods,[156] they have endeavored to throttle Germany economically. They have even gone so far as to reply to the measures of the National Socialist Government by the assassination of Wilhelm Gustloff[157] and Ernst vom Rath.[158]

The world-embracing associations and interests of Jewry as an international power, as well as the asocial spirit animating it, could not be

evidenced in more convincing manner than by its success in putting the whole world instantaneously, so to speak, into movement against National Socialist Germany.

For the world has taken very much less notice of processes of elimination carried out elsewhere on a far greater scale. Who has championed the cause of those millions of Russians driven from their land by the Bolshevist revolution, or who, unable to escape in time, were tortured and massacred? Whoever spent a thought on the Germans in the Baltic States, 80% of whom were forced to emigrate after the Great War, and who to a large extent are condemned to a life of perpetual hardship in foreign countries?

On the other hand, wherever the interests of even a single Jew are affected, international Jewry howls for redress and assistance until international peace is seriously menaced by its bellowing.

Germany knows full well where the source of the everlasting disquiet is to be found, which perpetually enervates the world and effectively prevents the realization of all efforts to reach international understanding and peace.

The German Government, conscious of its responsibilities, has drawn the logical conclusion, and surely and definitely eliminated all Jewish influence, of whatever nature it may be, at home. It has thus contributed, for its part, to getting rid of an element which, in the words of the illustrious historian Theodor Mommsen, is "an operative ferment of national disintegration."

CONCLUSION: WHAT SHOULD BE DONE WITH THE JEWS?

At the close of our study of the Jewish problem in Germany, the problem arises of what is to be done with the Jews. For it is evident that the effects of the policy of the German Government towards the Jews cannot remain confined solely to Germany, but must be far-reaching.

Anti-Semitism has been awakened in all countries where belief in the blessings of "assimilation" has been rudely shaken by the course of events, and by the spiritual and political renascence which characterizes the present era. The multitude of Jewish emigrants carries with them the Jewish question, with all its inevitable consequences, into such new "homes" as may be opened to them.

Hence it is clear that the Jewish problem is susceptible of solution only on an international basis. The Jews themselves have unambiguously recognized the necessities arising out of the existing situation. The *Jüdisches Nachrichtenblatt* (“Jewish News”) of December 30, 1938, wrote:

"For all who wish to see, it is evident that territories will ere long be required for the settlement, not only of Jews from Germany, but of Jews from other European countries also. Whoever is able to interpret current events cannot fail to observe the rapidity with which the Jewish question is becoming increasingly urgent in a number of European States and the consequent necessity of a correspondingly rapid solution of it."

It has already been said that the projected creation of a National Home for Jews in Palestine will not afford a solution of the Jewish problem.[159]

What is needed, is to find territories, the ownership of which is not, as is the case in Palestine, claimed by others — territories which by virtue of a general agreement shall be allotted exclusively to the Jews. This need is reflected in the fact that even in England, the Mandatory Power, herself, the possibility of settling Jews in overseas territories is envisaged.

Germany, having no colonies, is not in a position to make any effective contribution to these international discussions.

Racial characteristics and historical destiny combine to render it somewhat more than problematical that the attempt to solve the Jewish question by means of the creation of a Jewish State can ever hope to be successful. We have exposed this point of view in detail when dealing with the problem of Palestine.

In the long run it must depend on the Jews themselves, and on their immense financial power, whether the united efforts of the Western countries to find a solution will be fruitful or not — whether, after two thousand years of incessant wanderings, Ahasuerus will eventually find rest.

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[1] Stephen Samuel Wise, real name Weisz (1874–1949). An Austrian-born Jew and rabbi who was a founder member of the Federation of American Zionists, the American Jewish Congress, the National Association for the Advancement of Colored People (NAACP), the Zionist Organization of America (of which he was president), the World Jewish Congress's first president and during World War II, the co-chairman of the American Zionist Emergency Council, a forerunner of the American Israel Public Affairs Committee (AIPAC).

[2] Latin phrase, meaning "of its own kind/genus" and hence "unique in its characteristics."

[3] A reference to the "Wandering Jew"—a thirteenth century legend of a Jew who taunted Jesus on the way to the Crucifixion and was then cursed to walk the earth until the Second Coming.

[4] Sargon II, who reigned from 722–705 B.C. In 700 B.C., he occupied Palestine, capturing Samaria after a siege of three years and exiling the inhabitants. This became the basis of the legends of the Lost Ten Tribes.

[5] Nebuchadnezzar II (634–562 B.C.). Both the construction of the Hanging Gardens of Babylon and the destruction of Jerusalem's temple are

ascribed to him. After invading Palestine in 586 B.C., he took several thousand Jews into captivity in Babylon, where they soon flourished, became one of the largest Jewish communities in the world at that time, and eventually created what is known as the Babylonian Talmud, the same one as used to the present day in synagogues around the world.

[6] Jews were present in the city of Alexandria from its very outset at its foundation by Alexander the Great in 332 B.C.. They eventually occupied two fifths of the city's districts, and ancient records show that their shady financial activities and open hatred of their neighbors aroused the enmity of the rest of the city. Repeated clashes broke out, and in 115 B.C., the Jews attempted to seize complete control of the city, with militia destroying all the non-Jewish temples in metropolis. A Roman army under Trajan was sent to suppress the Jewish uprising, and force of arms put an end to the Jewish presence in the city.

[7] The culmination of the First Jewish–Roman War (66–73 AD), sparked off by a Jewish campaign against Roman rule after the latter had been invited to occupy Palestine by the Jews themselves.

[8] The 1290 Edict of Expulsion followed years of financial exploitation by Jews in England. It remained in force until 1657, when Oliver Cromwell permitted Jews to return to England in exchange for the financing of his government.

[9] The Alhambra Decree (also known as the Edict of Expulsion), issued on March 31, 1492 by the joint Monarchs of Spain (Isabella I of Castile and Ferdinand II of Aragon), ordering the expulsion of Jews from the Kingdoms of Castile and Aragon and its territories and possessions by 31 July of that year. This followed the final expulsion of the Moorish invaders of Spain, and the discovery that Jews had been actively working with and for the Moors.

[10] The Age of Enlightenment was a cultural movement of intellectuals beginning in late 17th-century Europe emphasizing reason and individualism rather than tradition. It is most often taken to have ended around the time of the Napoleonic Wars (1804–15).

[11] The French Revolution of 1789 resulted in the Jewish Question being debated at the National Assembly on December 22, 1789, when the issue of admitting to public service all citizens without distinction of creed was discussed. Even then, there was no agreement due to continued Jewish disturbances in France, and it was only the next year that the Portuguese and the Avignonese Jews—who had hitherto enjoyed all civil rights as naturalized Frenchmen—were declared full citizens by a majority of 150 on 28 January 1790. In September 1791, the Assembly—in one of its last acts—passed a motion which declared that all Jews in France enjoy the privileges of full citizens. This was given force of law by one of the last decrees signed by Louis XIV, on November 13, 1791 which stated that the National Assembly "revokes all adjournments, reservations, and exceptions inserted into preceding decrees relating to Jewish individuals who take the civic oath, the doing of which shall be regarded as a renunciation of all privileges and exceptions previously inserted in their favor."

[12] Christian Johann Heinrich Heine, born Harry Heine (1797–1856), best known for his poetry. Born into a Jewish family, he feigned conversion to Christianity in order, as he put it, to gain "the ticket of admission into European culture." A radical communist and personal friend of Karl Marx, his political views led to many of his works being banned in Germany during his lifetime. Heine left Germany for France in 1831, where he remained for the rest of his life. His most famous political work on Germany, *Deutschland. Ein Wintermärchen* ("Germany. A Winter's Tale,") was first published by Marx in his newspaper *Vorwärts* ("Forward") in 1844.

[13] Published in 1897. Walter Rathenau (1867–1922), was one of the most important German Jews of his generation. An important official during World War I, he was also a prominent cabinet member in the Weimar Republic. In that capacity, he signed the Treaty of Rapallo with the Soviet Union 1922 on behalf of Germany under which each renounced all territorial and financial claims against the other following the Treaty of Brest-Litovsk and World War I. In his *Hear O Israel,* he demanded greater assimilation of Jews into Germany, attacking German Jewry as a "foreign organism" within the German nation and an "Asian horde" whose salvation required a "complete metamorphosis," not through anti-defamation

campaigns, baptism, or Zionism but via Rathenau's ambitious path to acceptance by the majority. He was assassinated in 1922 by German nationalists, two months after signing the Treaty of Rapallo.

[14] The Dreyfus affair was a prolonged court case against a Jew serving in the French army in 1894, wrongly convicted of spying for Germany. After being exiled to the French Penal Colony "Devil's Island," Dreyfuss was eventually exonerated and reinstated as a major in the French Army.

[15] *Der Judenstaat,* published in February 1896, and subtitled *Versuch einer modernen Lösung der Judenfrage* ("Proposal of a modern solution for the Jewish question") is the founding document of Zionism, which set out a blueprint for the creation of the state of Israel. In it, Herzl argued that the Jews were irreconcilably different and that the best way to avoid anti-Semitism in Europe was to create an independent Jewish state. Significantly, the work's original title was "Address to the Rothschilds"—and was initially aimed at recruiting the Jewish Rothschild banking family into supporting the plan. Reprinted as *The Jewish State: How the Zionists Created the Jewish Ethnostate,* Ostara Publications, 2014. ISBN 978-1499144253.

[16] Joseph Chamberlain (1836–1914), the leading British imperialist of his day. When he first met Theodor Herzl in 1902, Chamberlain expressed his sympathy to the Zionist cause. He was willing to consider their plan for settlement near el Arish and in the Sinai Peninsula but his support was conditional on the approval of the Cairo authorities. When it became evident that these efforts were coming to naught, Chamberlain, on 24 April 1903, offered Herzl a territory in East Africa. The proposal came to be known as the Uganda Plan (even though the territory in question was in Kenya). The Zionist Organization, after some deliberations, rejected the proposal, as did the British settlers in East Africa. However, the proposal that Chamberlain made was a major break-through for the Zionists—Great Britain engaged them diplomatically and recognized a need to find a territory appropriate for Jewish autonomy under British suzerainty.

[17] Arthur Neville Chamberlain (1869–1940), Prime Minister of the United Kingdom from May 1937 to May 1940. Most famous for trying to

prevent war in Europe, efforts for which he was later demonized.

[18] The Balfour Declaration (2 November 1917) was a letter from the United Kingdom's Foreign Secretary Arthur James Balfour to Baron Rothschild (Walter Rothschild, 2nd Baron Rothschild), a leader of the British Jewish community, for transmission to the Zionist Federation of Great Britain and Ireland. It read as follows: “His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.” The offer was made in exchange for a promise by Herzl to raise international Jewish support against Germany and the Central Powers at the height of the First World War. The text of the Balfour Declaration was incorporated into the unratified 1920 Sèvres treaty which was intended to be the peace treaty between the Ottoman Empire and Allies at the end of World War I.

[19] This (1938) prediction was based on the already obvious clashes which Jewish colonization of Palestine would provoke with the native Arab population. As history showed, these clashes did not halt the Jewish colonization project, and were countered with ever-increasing Zionist brutality, ethnic cleansing and suppression of the native Palestinian population which has continued to the present day—a development which not even the *Institute for the Study of the Jewish Question’s* Dr. Friedrich Karl Wiehe could have foreseen. Israel was established as a state in Palestine after the Palestinians had been largely driven out of that land, in 1948, a mere ten years after this work’s publication.

[20] A reference to the efforts during the 1920s and 1930s by Palestinians to halt the colonization of their country by Jews under the direction of the Zionist movement. These included the 1920 Nebi Musa riots, the 1921 Jaffa riots, the 1929 Palestine riots, and the 1936 to 1939 Arab Revolt. All were suppressed with violence by Jewish militia, sometimes backed by the British overseers of Palestine. Some of the more famous Jewish militia, such as the Irgun and the Lehi, also attacked the British. During World War

II, the Lehi even made a formal offer to the Nazi government—through the German ambassador in Istanbul—to raise a 20,000 strong army to enter the war on Germany's side in exchange for German recognition of Palestine as a Jewish homeland.

[21] The British Mandate of Palestine was created at the end of the First World War out of territory seized from the defeated Ottoman Empire, and continued from 1920 until 1948, under a League of Nations decision, formalized in 1923.

[22] A prescient insight which was prophetic in nature, as witnessed by the ongoing Israeli-Palestinian conflict and its wider after-effects as seen in the rise of militant Islam and attacks on western nations in retaliation of their support for Israel—this being the prime motivation for events such those which took place on September 11, 2001.

[23] A prediction which proved to be inaccurate. Hebrew had ceased to be an everyday spoken language somewhere between the first and fourth centuries AD, and survived into the medieval period only as the language of Jewish liturgy and rabbinic literature. It was revived as part of the Zionist movement and is spoken as the national language in Israel, with the second-largest group of Hebrew-speakers living in the United States.

[24] This view of Jews being unable to farm was commonplace in Europe in the nineteenth century, based on the fact that there were no Jewish farmers to be found in Europe, with the Jewish centers all being urban in nature. In this regard it is important to note that the claim that Jews were "forced into urban ghettoes" and "denied the right to be farmers" is completely untrue. Jews self-selected to congregate in certain parts of European cities, in exactly the same manner that they do to the present day in any Gentile nation.

[25] "There are now two sorts of countries in the world, those that want to expel the Jews and those that don't want to admit them."—Chaim Weizmann's 1936 testimony at the Palestine Royal Commission. The commission was appointed to investigate the causes of unrest in British

Mandate for Palestine following the six-month-long Arab general strike, which was a protest action against the Jewish colonization of the region.

[26] The Italian government passed what became known as the “Laws for the Defense of the Race” in November 1938, which, inter alia, defined Jews in the manner of the Nuremberg Laws, forbid marriages between Italian citizens and anybody else, including Jews, excluded Jews from public service, journalism and attending any educational institutions except their own. In addition, Jews were forbidden from owning large buildings, parcels of land or businesses, or receive defense contracts. The laws also expelled Jews from the Fascist party, but specifically forbade any discrimination against Jews who had served in the Italian army during the First World War or who had been members of the Fascist party (of whom there were many—there was even a fascist Jewish newspaper, *La Nostra Bandiera* prior to 1938).

[27] In 1937, the Polish parliament enacted the Kosher Slaughtering Bill which outlawed the practice of Kosher ritual slaughter (which sees animals slaughtered by having their necks cut and being left to bleed to death while a rabbi prays over them—a practice still used to the present-day, and identical to the Halal method of slaughter). In May 1937, the membership of the Polish Medical Association adopted a paragraph into their professional charter excluding Jews from the medical profession. In May 1937, the Polish Bar Association adopted a similar measure. In May 1938, a law restricted the ability of Jewish lawyers to attain licenses to practice law. In January 1938, the General Assembly of Journalists in the city of Wilno added a provision to its by-laws stating that Jews were no allowed to join their organization. In April 1938, the Bank Polski, the Polish state's largest financial institution, adopted a provision excluding Jews from all its transactions.

[28] Kálmán Darányi de Pusztaszentgyörgy et Tetétlen (1886–1939), Hungarian Prime Minister from 1936 to 1938.

[29] Béla vitéz Imrédy de Ómoravicza (1891–1946), Prime Minister of Hungary from 1938 to 1939.

[30] In 1920, the Hungarian National Assembly passed the *numerus clausus law* (Article XXV; 1920), which although not aimed at Jews specifically, placed a ceiling on the numbers of "nationalities" allowed at Hungarian universities, based on their percentage of the population. This limited the number of Jewish students at 6 percent—considerably down from the previous figures. In April 1938, the Hungarian government passed the first specifically "Jewish Law" which limited to 20 percent the ratio of Jews in the free professions, in administrative jobs, and as employees of commercial and industrial companies. The Second Jewish Law (Act IV of 1939) of May 1939 extended the definition of Jewish on a racial basis and further limited the economic activities of those considered Jews. The ratio of 20 percent set by the First Jewish Law was reduced to 6 percent.

[31] Octavian Goga (1881–1938), Prime Minister of Romania from December 1937 to February 1938. In January 1938, Goga's government passed a law which stripped Romanian Jews of their citizenship.

[32] Corneliu Zelea Codreanu (1899–1938), founder of the *Iron Guard,* or *The Legion of the Archangel Michael* (also known as the Legionary Movement). The Iron Guard came third with 15% of the vote in the 1937 election, but was blocked out of power by King Carol II, who came to favor rival alternatives such as the National Christian Party and the National Renaissance Front. Codreanu was later arrested and murdered by Romanian police, allegedly acting upon the orders of King Carol II who dissolved parliament and assumed dictatorial powers.

[33] In Slovakia, Andrej Hlinka's anti-Semitic and nationalist Catholic Slovenská Ľudová Strana (Slovak People's Party), dominated Slovak politics. Under the leadership of Jozef Tiso, Slovenská Ľudová Strana took power in Slovakia following the dissolution of Czechoslovakia in 1939.

[34] The *Nationaal-Socialistische Beweging,* or NSB, (National Socialist Movement) polled 8% of the vote in 1935, winning two seats in the Dutch Senate. In 1937, the NSB took four seats in the House of Representatives and increased its representation in the Senate to five. In 1937, membership of the party stood at 48,000.

[35] The *Mouvement Franciste* ("Francist Movement") was founded in 1933, and had a membership in excess of 10,000. It, and similar organizations such as the Action Française and the Croix-de-Feu, were outlawed by the Jewish Prime Minister of France, Léon Blum, in 1936. The Movement was refounded as a Party (*Parti Franciste*) in 1941, after France was overrun by Nazi Germany, but was finally dissolved in 1945.

[36] The *British Union of Fascists* was formed in 1932 by Oswald Mosley. In 1936, it changed its name to the British Union of Fascists and National Socialists and in 1937 to *British Union*. It was outlawed in 1940 and at its height had a membership of over 50,000.

[37] Particularly Argentina.

[38] The number of Jews in South Africa increased from 4,000 in 1880 to 90,645 in 1936. As a result, the South African government introduced an "Aliens Act" in 1937, which brought Jewish the migration to an almost complete halt.

[39] The Évian Conference, convened at the initiative of US President Franklin D. Roosevelt in July 1938, was an attempt to persuade other nations to accept a larger number of Jewish refugees from Nazi Germany—despite the US itself having laws which limited the quota of Jewish refugees admitted. The eight-day conference at Évian-les-Bains, France, hosted representatives from 32 countries and 39 private organizations. The conference proved a failure because both the United States and Britain refused to accept any more refugees, and most of the countries at the conference followed suit.

[40] Also known as the Margraviate of Brandenburg (*Markgrafschaft Brandenburg*). A major principality of the Holy Roman Empire from 1157 to 1806, this territory played a pivotal role in the history of Germany and Central Europe.

[41] Jakob Klatzkin (1882–1948), a Belarus-born Jewish philosopher who argued that the only meaningful goal for Zionism was regaining the land of

Israel and normalizing the conditions of Jewish existence and that assimilationists were “traitors to their Judaism.”

[42] "Where I am at ease, there is (my) country"; literally “where good, there fatherland.”

[43] See *Jewish Domination of Weimar Germany*, Eckhart Verlag, Berlin, 1938. Reprinted by Ostara Publications, 2013, ISBN 978-1492991960.

[44] Houston Stewart Chamberlain (1855–1927), an English-born author, philosopher and son-in-law of the composer Richard Wagner. After becoming a German citizen, he wrote a two-volume book, *Die Grundlagen des neunzehnten Jahrhunderts* (“The Foundations of the Nineteenth Century”) in 1899, which became a widely-read reference work for the pan-Germanic movement of the early 20th century.

[45] Heinrich Silbergleit (1858–1939), a Jewish statistician who was Director of the Statistical Office in Berlin.

[46] The Franco-Prussian War or Franco-German War was fought from July 1870 to May 1871 between the Second French Empire and the German states of the North German Confederation led by the Kingdom of Prussia.

[47] Felix Aaron Theilhaber (1884–1956) was a Jewish doctor and ardent Zionist. His demographic study indicated that the Jews in Germany would vanish through intermarriage, and he argued that only Zionism could rejuvenate the Jewish people. In 1913, he founded the “Society for Sexual Reform” in Berlin, which campaigned for birth control and against the criminalization of abortion and homosexuality. Along with his fellow Jews Magnus Hirschfeld and Wilhelm Reich, Theilhaber is regarded as one of the pioneers of the sexual reform movement.

[48] Marthe Hanau (1890–1935), French Jewess who together with her partner Lazare Bloch defrauded French financial markets in the 1920s and 1930s. She and Bloch founded an economic newspaper, *La Gazette du Franc et des Nations* which dispensed stock tips to financial speculators—but mainly the stocks and securities of their own business partners, whose

companies were shells. They then created short-term Bonds that promised 8% interest and bribed politicians as part of an extended scam. When they there finally arrested in 1928, investors had lost approximately 120 million francs.

[49] Albert Oustric (1887–1971), a Jewish banker whose financial fraud led to the bankruptcy of his bank in 1930 amid a widespread corruption scandal.

[50] Serge Alexandre Stavisky (1886–1934), A Ukrainian-born Jew whose financial fraud and embezzling became France's greatest financial scandal in 1934, called the "Stavisky Affair." Stavisky issued hundreds of millions of francs' worth of false bonds on the city of Bayonne.

[51] Samuel Insull (1859–1938), a British-born Jew whose US midwest holding company empire collapsed in the 1930s after being accused of selling worthless stock to unsuspecting investors who trusted him because of his position and reputation.

[52] Siegmund Bosel (1893–1945), a Jewish banker who in 1923 was the richest man in Austria. His bank was financed by the state's Post Office Savings Bank, and when fraud caused his bank to collapse in 1925, Austria's Post Office Savings Bank also collapsed.

[53] Wilhelm Berliner (1881–1936), the Jewish Director-General of the Austrian Phönix Life insurance company. After his sudden death it was revealed that ATS 250,000 was missing from the company. An investigation revealed that most of it had been paid out in bribes to ensure competitive advantage.

[54] Camillo Castiglioni (1879–1957), an Italian-born Jew whose banking enterprise made him the wealthiest man in Central Europe during World War I. In 1924, his Wien Depositenbank (Vienna Deposit Bank) collapsed after arrest warrants for fraud were issued by the Austrian police for him and his two directors, Goldstein and Neumann. Castiglioni had already fled to Italy to avoid arrest.

[55] Reference is here being made to Eduard Magnus Mortier Heimann (1889–1967), a Jewish socialist and activist in the Social Democratic Party, who worked in the Jaquiers and Securius bank before taking up his positon in the Central Purchasing Company. He fled Germany in 1933, but returned in 1963, where he became a professor in the Economic and Social Sciences of the University of Hamburg.

[56] Felix Pinner (1880–1942), a Jewish journalist who was head of the business section of the *Berliner Tageblatt.* Emigrated to the USA in 1939.

[57] Alexander Lvovich Parvus, born Israel Lazarevich Gelfand (1867-1924), a Jewish Communist revolutionary, member of the *Second Internationale*, and leading activist in the Social Democratic Party of Germany.

[58] Ernst Heilmann (1881–1940), a Jewish member of the Social Democratic Party. Elected to the Reichstag in 1928, he was arrested in 1933, and died in prison in 1940.

[59] Erwin Friedrich Maximilian Piscator (1893–1966), a Communist theater director who used cash from Katzenellenbogen to set up a theater house in Berlin which specialized in "progressive" theater which propagated Communism and the Communist Party. Following the halting of Katzenellengbogen's subsidies, Piscator fled to Moscow where he then went to work for the Soviet Union's propaganda apparatus. In 1939, he emigrated to the United States, and returned to Germany in 1951, where he set up another far leftist theater company which he ran until his death in 1966.

[60] Fritz Rotter (1888–1939) and Alfred Rotter (1886–1933) fled to Liechtenstein, but continued to engage in fraud and swindling in their new homeland. Alfred died after crashing during a car chase—allegedly with Nazis in Switzerland. Fritz was last seen in Switzerland in 1939, where he had been arrested for writing for bad checks in the casino in the French city of Boulogne-sur-Mer. After he was released on bail, he vanished from all records.

[61] Philipp Friedrich Wilhelm Abegg (1876–1951), a Secretary of State in the Prussian Ministry of the Interior until shortly before his emigration in 1933 following the National Socialist assumption of power in Germany.

[62] Robert Weismann (1869–1942), Secretary of State in the Prussian Ministry of State, and in the 1920s, also State Commissioner for Public Order. He fled Germany in 1933, and emigrated to America.

[63] Bernhard Weiss (1880–1951), Vice President of the Berlin police during the Weimar Republic. A personal enemy of the NSDAP's Gauleiter for Berlin prior to 1933, Joseph Goebbels (who nicknamed Weiss "Isidore" in articles in his newspaper), Weiss sued Goebbels over 40 times and on several occasions, banned their newspapers and forbid them from holding meetings in the capital city, particularly before elections. Weiss fled Germany in 1933, and settled in England.

[64] The Council of the People's Deputies (*Rat der Volksbeauftragten*) was the name given to the government of the November Revolution in Germany from November 1918 until February 1919. During this period, the *Volksbeauftragten* concluded the armistice with the Allies on 11 November 1918, held the Reichsrätekongress (General Convention) from 16 to 20 December 1918, and laid the groundwork for the first elections for the National Assembly (Nationalversammlung) on 19 January 1919, which created the Weimar Republic.

[65] Hugo Haase (1863 –1919), a Jewish socialist who was co-chairman of the *Rat der Volksbeauftragten*. An early member of the Social Democratic Party (SDP), he also worked as a lawyer for the Jewish Communist and fellow SDP member Karl Liebknecht. Haase was assassinated in 1919.

[66] Otto Landsberg (1869–1957), a Jewish socialist who was *Volksbeauftragten* member responsible for press, arts and literature. He also served as Minister of Justice in the first Weimar government. In Landsberg emigrated the Netherlands, where he lived through the German occupation and after the war until his death in the town of Baarn, Utrecht.

[67] Kurt Eisner (1867–1919), a Jewish Communist who organized the Socialist Revolution that overthrew the Wittelsbach monarchy in Bavaria in November 1918. Imprisoned in 1918 for his role in inciting a strike of munitions workers, he spent 9 months jail before being released during the General Amnesty in October that year. Upon his release, he organized the revolution and declared Bavaria to be a free state and republic on 8 November 1918, becoming the first republican premier of Bavaria. His Independent Social Democrats were defeated in the January 1919 election by the Bavarian People's Party and he was assassinated in Munich later the same year—an act which resulted in an armed Communist uprising and the resulted in the establishment of the Bavarian Soviet Republic under the Jewish Communist Eugen Leviné. The Jewish Communist uprising was suppressed after Munich was invaded by remaining loyal elements of the German army and the *Freikorps*.

[68] Paul Hirsch (1868–1940), a Jewish Socialist and member of the Social Democratic Party who served as Prime Minister of Prussia from 1918 to 1920. He was mentioned by name in the famous 1940 propaganda film *Der Ewige Jude* as one of the Jewish politicians prominent in the Weimar Republic.

[69] [69] Rosa Luxemburg (1871–1919), a leading Jewish Communist, member of the Social Democracy of the Kingdom of Poland and Lithuania (SDKPiL), the Social Democratic Party of Germany (SPD), the Independent Social Democratic Party (USPD), and the Communist Party of Germany (KPD). Along with her fellow Jewish Communist leader, Karl Liebknecht, she founded the Spartakusbund ("Spartacus League") in 1915, which eventually became the Communist Party of Germany (KPD). During the German Revolution she founded the *Die Rote Fahne* ("The Red Flag"), the central organ of the Spartacist movement. Following an attempted Communist revolution in Berlin carried out by followers of the Sparticist movement—which was suppressed by the *Freikor*ps—Luxemburg and Liebknecht were arrested and shot.

[70] Gustav Landauer (1870–1919), a Jewish Communist and one of the leading theorists on anarchism at the end of the 19th and the beginning of the 20th century. When the Bavarian Soviet Republic was created in April

1919, Landauer became “Commissioner of Enlightenment and Public Instruction.” Landauer's first and only decree was to ban history lessons in Bavarian schools. After the City of Munich was reconquered by the German army and *Freikorps* units, Landauer was arrested and executed.

[71] Karl Marx’s real family name was Mordechai.

[72] Friedrich Stampfer (1874–1957), the Jewish Communist editor of the Social Democratic Party’s major newspaper, *Vorwarts.* Known in the Weimar era as the SPD's “grey eminence,” Stampfer was elected to the Reichstag in June 1920 and remained there until 1933, before fleeing to France. He moved to America in 1940, and returned to German in 1948.

[73] Richard Grelling (1853–1929), a Jewish Socialist and co-founder in 1892 of the *Deutsche Friedensgesellschaft* (“German Peace Society”). He went into exile in Switzerland during the First World War.

[74] Hermann Fernau, real name Hermann Latt (1883–unknown date of death). A Jewish peace activist, he fled France in 1915 and went into exile in Switzerland where he joined other peace activists such as Richard Grelling. Fernau also campaigned on a platform blaming Germany for the conflict.

[75] Oskar Cohn (1869–1934), a Jewish socialist and lawyer who worked with Karl Liebknecht. A committed Zionist, Cohn served in the representative assembly of the Berlin Jewish community and in the representative body of the Jews in Prussia, as a delegate from the Socialist Poale Zion party. He fled to Paris in 1933, and was about to emigrate to Palestine when he died *en route* in Geneva. He is buried in Deganyah in the oldest kibbutz of today's Israel.

[76] Adolph Abramovich Joffe (1883–1927), a Jewish Communist revolutionary, who took part in the Bolshevik Revolution and early ally of Leon Trotsky (real name Bronstein), a member of the editorial board of the Bolshevik newspaper *Pravda*, and Chairman of the Petrograd Military Revolutionary Committee which overthrew the Russian Provisional Government on October 25–26, 1917. Appointed Soviet representative to

Germany in April 1918, he took part in the negotiations with Germany to end Russia's involvement in the war. On November 6, 1918, only a few days before the Armistice, the Soviet delegation in Berlin, headed by Joffe, was expelled from the country on charges of preparing a Communist uprising in Germany.

[77] Kurt Rosenfeld (1877–1943), a Jewish Socialist who worked as a lawyer in Berlin, defending the Jews Rosa Luxembourg and Kurt Eisner, while serving as a councilor for the Social Democratic Party. After the November Revolution which overthrew the German government in 1918, Rosenfeld served as Prussian Minister of Justice and was in 1919 elected to the Prussian Constituent State Assembly. In 1920 he was elected to the Reichstag, where he remained until 1932. After the Communists burned down the Reichstag in 1933, he emigrated to the United States via France.

[78] Georg Bernhard (1875–1944), the Jewish editor of the left-wing German newspaper of record, the *Vossische Zeitung.* Bernhard fled Germany in 1933, and settled in Paris where he founded the anti-Nazi newspaper in exile, the *Pariser Tageblatt*. In 1940 he left France for America, where he died in New York.

[79] Erich Kuttner (1887-1942), a Jewish socialist and member of the Prussian parliament from 1921 to 1933 for the Social Democratic Party. He served as editor of two SDP newspapers, and in 1933 fled Germany to work on anti-Nazi projects in the Netherlands in the group called the "Amsterdam Revolutionary Socialists." In 1936 he went to Spain to take part in the Spanish Civil War and was wounded in July 1937. He returned to Amsterdam, and was arrested in 942 by the German occupation government. He died in prison the same year.

[80] Rudolf Hilferding (1877–1941), a Jewish Austrian Communist and chief theoretician for the Social Democratic Party of Germany (SPD) during the Weimar Republic. After becoming a leading journalist for the SPD, he participated in the November Revolution in Germany and was Finance Minister of Germany in 1923 and from 1928 to 1929. In 1933 he fled into exile, living in Zurich and then Paris, where he was arrested and later died in prison. He was editor of SPD papers such as *Vorwärts,* and *Die Freiheit*

("Freedom"), the latter being the organ of the Independent Social Democratic Party of Germany (USPD).

[81] Theodor Lessing (1872–1933), best known outside of Germany for his 1930 work *Der jüdische Selbsthaß* (Jewish Self-Hatred) which attempted to explain the phenomenon of Jewish self-hatred—Jewish intellectuals who incited anti-Semitism against the Jewish people and who regarded Judaism as the source of evil in the world.

[82] The *Prager Tagblatt* was a German language newspaper published in Prague from 1876 to 1939. A far left publication, it contained a great many Jews in its editorial staff, and was one of the major sources of anti-German propaganda even before the coming to power of the NSDAP. It ceased publication after the German occupation of Prague.

[83] Field Marshal Horatio Herbert Kitchener (1850–1916), British Army officer and colonial administrator who won fame for his imperial campaigns in the Sudan, South Africa and India. In 1914, at the start of the First World War, Kitchener became Secretary of State for War, a Cabinet Minister.

[84] Horatio Nelson (1758–1805), victor at the important naval Battle of Trafalgar in 1805, where Napoleon Bonaparte's attempt to wrest control of the seas from Britain was stifled at birth.

[85] Marshal Ferdinand Foch (1851–1929), Commander-in-Chief of the Allied armies during the closing part of the First World War. First famous for his 1916 victory at the Battle of the Marne, as supreme commander he played a decisive role in halting the 1918 German advance on Paris in the Second Battle of the Marne.

[86] Emil Julius Gumbel (1891–1966), A Jewish Communist and Professor of Mathematics at the University of Heidelberg. Fled Germany in 1933, and settled in New York City.

[87] The Communist International, abbreviated as Comintern and also known as the Third International (1919–1943), was founded in Moscow. The International intended to fight "by all available means, including armed

force, for the overthrow of the international bourgeoisie and for the creation of an international Soviet republic as a transition stage to the complete abolition of the State."

[88] The original German idiomatic phrase used here reads "Das Kriegerdenkmal des deutschen Soldaten ist für mich... eine einzige große Kohlrübe." *Kohlrübe* is in this sense, is literally, a "swede turnip." The closest figurative English meaning would be a "facade."

[89] The Tomb of the Unknown Soldier is located under the Arc de Triomphe in the center of Paris. It contains the remains of an unidentified French soldier from World War I and is dedicated to all those who fell for France in that conflict.

[90] Ferdinand Johann Gottlieb Lassalle (1825–1864), a Jewish lawyer who created international socialism in Germany and active participant in the revolution of 1848, for which he was arrested and served prison time. In regular contact with Marx, he helped develop their communal ideology, even though, in private correspondence, Marx made disparaging comments about Lassalle, saying that the latter's dark complexion and coarse hair were evidence that "he is descendant from the negroes who joined in the flight of Moses from Egypt (unless his mother or grandmother on the father's side was crossed with a nigger)."

[91] Moses Hess (1812–1875), a Jewish socialist who was one of the founders of the Marxist-Zionist ideology of "Labor Zionism." An active revolutionary, he fled to Belgium and Switzerland following the suppression of the 1848 revolution before returning to Germany. Hess converted Friedrich Engels to Communism, and introduced Marx to social and economic problems. He is buried in Israel.

[92] Paul Singer (1844–1911), a leading Jewish Marxist in and representative of the Social Democratic Party of Germany in the late 19th and early 20th centuries. Co-Chairmen of the SPD along with fellow Marxist August Bebel from 1890 until his death in 1911.

[93] Eduard Bernstein (1850–1932), a Jewish Marxist who was the the founder of evolutionary socialism and revisionism. He fled to Switzerland in 1888, and became editor of *Der Sozialdemokrat* ("The Social Democrat"). Upon his return to Germany, he was elected to the Reichstag for the Social Democratic from 1902 to 1918, and then again from 1920 to 1928. He was among the founders of the Independent Social Democratic Party of Germany (USPD), which included the Jewish Marxists Karl Kautsky and Karl Liebknecht.

[94] Adolf Braun (1862–1929), a Jewish Socialist and Social Democratic Party politician, a party in which he participated as a founder member. He served on is executive committee from 1920 to 1927, responsible for media and the party paper. He was elected to the Weimar National Assembly in 1919, and continued as a member of the Reichstag until 1928.

[95] Jacob Stern (1843-1911), a rabbi, journalist and socialist writer. After working in a synagogue in Buttenhausen, he broke with religion, accusing local Jews of being responsible for usury crimes. He then devoted his time to working for the Social Democratic Party press in Württemberg, and was elected in 1887 to the Reichstag, and in 1889 to the Württemberg Council. He retired from active public life in 1903.

[96] Simon Katzenstein (1868–1945), a Jewish Socialist politician for the Social Democratic Party. His journalistic activities for the socialist press resulted in his arrest and imprisonment in 1896. He continued his SPD activism upon release, moving to Berlin, where he was instrumental in setting up numerous newspapers and trade unions. Elected as a member of the Weimar Assembly in 1919, after serving as a city councilor in Charlottenburg. In 1933 he fled to the Saar area of Germany, then under League of Nations administration, and in 1935 he fled to Sweden, where he co-founded the SPD in exile.

[97] Paul Hertz (1888–1961), a Jewish Communist and Social Democratic Party Reichstag member. He fled Germany in 1933, and was a co-founder of the SDP in exile. He eventually emigrated to the United States, and returned to Berlin in 1949 to become a city senator.

[98] November 1918.

[99] Leon Jogiches (1867–1919), a Jewish Marxist revolutionary active in Lithuania, Poland, and Germany. In 1893 he helped form the Social Democratic Party of the Kingdom of Poland (SDKP, later SDKPiL) along with Rosa Luxemburg. He was also a founding member of the Spartacus League. Jogiches was assassinated in Berlin by members of the *Freikorps*.

[100] Kurt Löwenstein (1885–1939), Social Democratic Party politician, a member of the Soldiers' Council during the "November Revolution" (the 1918 uprising in Germany) and a former rabbi. Elected as a Reichstag member in 1922, he held this seat until April 1933, while simultaneously being the head of the municipal education in Berlin. From 1922 to 1934, Lowenstein was Vice President of the Socialist Educational International and from August 1924 to 1933, Chairman of Association of Social Democratic Teachers Germany, member of the board of the Socialist Federal Culture and the Imperial Committee on socialist education. He fled Germany in 1933 and while in exile in Paris, worked with the Jewish "Popular Front Committee" to agitate against Germany. He died of a heart attack.

[101] Fritz Karsen (1885–1951), a Jewish Socialist Democratic Party member who first worked as a teacher and later as a research assistant in the Prussian Ministry of Culture. In September 1919 he founded the *Bund Entschiedener Schulreformer*, or the "Union of School Reformers." In 1927 he founded the "Karl Marx School" in Berlin. He was dismissed from all positons in 1933, and moved to Colombia. In 1938 he moved to New York, and worked preparing courses for U.S. officers in France and occupied Germany, and led a working group of historians who wrote a textbook for the teaching of history in post-war Germany. He became Associate Professor of Education at Brooklyn College and was employed in 1951 by UNESCO to reform the university system in Ecuador, where he died.

[102] Hans Kippenberger (1898–1937), a Jewish Communist Party of Germany (KPD) member of the Reichstag. He played a leading role in the creation of the *Roter Hundertschaften* (the "Red Hundreds") in Hamburg-Barmbek, during the infiltration of police and army by Communist Party

members. He was also instrumental in the organization of the 1923 Hamburg uprising, an insurrection by the local KPD. The rebels stormed two dozen police stations in Hamburg and in Prussia's Schleswig-Holstein Province, killing over 100 people. Kippenberger fled to the Soviet Union, and only returned in 1927 to organize the underground military wing of the KPD. He was elected to the Reichstag, and although arrested, managed to avoid prosecution by claiming parliamentary immunity. He also set up a 300-man strong spy ring for the Soviet Union. When the NSDAP came to power, he fled Germany and went back to Moscow. There he was arrested by the Communist secret police, accused of being a German spy and executed.

[103] Heinz Neumann (1902–1937), a Jewish member of the Reichstag for the Communist Party (KPD), member of the Comintern, and editor in chief of the party newspaper *Die Rote Fahne* ("The Red Flag"). He participated in the 1923 Hamburg Uprising fled to Austria, from where he was expelled to the Soviet Union in 1925. There, he succeeded the Jew Ivan Katz as Communist Party representative to the Comintern, and from July to December 1927, was the Comintern's official representative in China. He organized the uprising in Guangzhou on 11 December 1927, in which over 25,000 people died. In 1928, he went back to Germany and along with Hans Kippenberger, became the leader of the KPD's military wing. He was elected to the Reichstag in 1930, but lost his seat in 1932. He was then sent to represent the Comintern in Spain, but was arrested by the Swiss for illegally entering that country. The Swiss expelled him to Moscow, where he was arrested by the Soviet secret police, accused of being a spy and shot.

[104] Canton is in the present-day known as Guangzhou, the capital and largest city of Guangdong province, People's Republic of China.

[105] Bearing in mind that this work was first published in 1938.

[106] In 1934, the Jewish Ullstein company was nationalized by the German government. In 1937, it was renamed the *Deutscher Verlag*, (the "German Press") and continued publishing the *Deutsche Allgemeine Zeitung,* as well as *Das Reich* and the *Signal* magazine until 1945. After the war, the company was given back to the Ullstein family, but by 1960 had

been bought out by the Axel Springer company. The Ullstein book-publishing house was eventually sold to the Bonnier Group, a Swedish Jewish media company, in 2003.

[107] Rudolf Mosse (May 8, 1843 – September 8, 1920), publihser of the *Berliner Tageblatt*, the *Deutsches Montagsblatt*, the *Deutsches Reichsblatt,* the *Berliner Morgenzeitung*, and the openly Jewish newspapers the *Allgemeine Zeitung des Judenthums*, and the *C.V.-Zeitung (Organ des Central-Vereins deutscher Staatsbürger jüdischen Glaubens)*.

[108] Theodor Wolff (1868–1943), a cousin of one of Rudolf Mosse, one of the Jewish family owners of the Mosse Publishing House. Starting out as Paris correspondent for the *Berlinner Tageblatt,* Wolff was appointed editor by Rudolf Mosse in 1906. In July 1916, the *Berliner Tageblatt* was temporarily banned for publishing anti-German propaganda. In 1918, Wolff was a co-founder of the *Deutsche Demokratiese Partei* ("German Democratic Party," DDP) but resigned from that party in 1926 after party deputies voted in favor of a law which restricted pornography. In 1933, Wolff fled Germany to France, but was arrested after the German occupation. In 1943, he was admitted to the Berlin Jewish Hospital suffering from cellulitis, an affliction from which he died in September of that year.

[109] Arnold Zweig (1887–1968), a Socialist Zionist and editor of the official newspaper of the Zionist movement in Germany, the *Jüdische Rundschau* (the "Jewish Review"). He fled Germany in 1933, and settled in Palestine to help with the Zionist colonization of that country. In 1948, he returned to the Soviet-occupied zone of Germany, and became a member of parliament in Communist East Germany, and President of the German Academy of the Arts from 1950 to 1953. The USSR awarded him the Lenin Peace Prize in 1958 for his anti-war novels.

[110] "The Case of Sergeant Grischa," an anti-war novel published in 1927 for which the author received the Lenin Peace Prize in 1958.

[111] Maximilian Harden, real name Felix Ernst Witkowski, (1861–1927) was a leftist Jewish journalist and published of the journal *Die Zukunft*

("The Future"). Among his inflammatory articles were a series of accusations that the Kaiser's entourage contained a large number of homosexuals. This resulted in a series of court cases, and great public outrage. Harden was assaulted by members of the *Freikorps* in 1922, and in the resultant court case the assailants (who were jailed) said that Harden's writings had provoked them. Harden retired to Switzerland where he died.

[112] Article 231, often known as the "War Guilt Clause," was the opening article of the reparations section of the Treaty of Versailles. It read "The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies."

[113] Bagatelle (from the *Château de Bagatelle*) was a 17th century indoor table game, the object of which was to get a number of balls past wooden pins into holes guarded by wooden pegs. By the 20th century the game had been redeveloped into what in the present-day is known as billiards or pool.

[114] The "War Guilt" clause.

[115] The Occupation of the Rhineland took place following the end of the First World War. French forces continued to occupy German territory in the Rhineland till the end of 1930, while France continued to control the smaller Saarland region till 1935.

[116] The Rhenish separatists at one stage even proclaimed a Republic (the "Rheinische Republik") at Aachen (Aix-la-Chapelle) in October 1923, after being encouraged to do so by the French occupation forces headquartered at Mainz (under the command of Generals Mangin and Fayolle). Rhenish separatism was never a mass movement, and was damaged by the violence employed by many of its supporters.

[117] Josef Friedrich Matthes (1886–1943), formal head of the short-lived Rhenish Republic and formerly editor of the Social Democratic Party's newspaper in Aschaffenburg. In early 1923 he was co-founder of the

“Rheinischer Unabhängigkeitsbund”, which sought independence for the Rhineland. In October 1923 he and his supporters seized the city of Koblenz in a putsch, founding the Rhenish Republic with Matthes as its leader. The power of the new government relied essentially on the French occupiers and the “Rhineland-protection forces.” A massive wave of looting by the peacekeepers led to popular opposition by the public and riots the next month caused the collapse of the short-lived republic. Matthes fled to France, where he was arrested and deported back to Germany in 1940. He died in prison three years later.

[118] Friedrich Wilhelm Karl Thimme (1868–1938), an influential German historian and head of library services for the Prussian Monarchy. In 1920 he became head of the library of the Reichstag. An anti-Nazi, he campaigned publicly against Hitler and was part of a walkout from the Hanoverian State Church over the NSDAP’s ascension to power. He died accidentally while hiking in the Alps, ironically near Adolf Hitler’s house in Berchtesgaden.

[119] Moritz Goldstein (1880–1977), editor of the 1907–1914 Golden Classics Library. In 1933, he was working at the Ullstein publishing house, and in that year fled to Italy, where he was appointed Director of Landschulheim in Florence until 1936. He then emigrated to England, and finally to New York in 1947.

[120] *Der Kunstwart* (literally, the “Worth of Art”) was a German magazine for poetry, theater, music, fine arts and applied arts which was published from 1887 to 1937.

[121] Emil Ludwig, real name Cohn, (1881–1948), correspondent for the *Berliner Tageblatt* in Vienna and Istanbul. In 1932, he acquired Swiss citizenship and in 1940, moved to the United States, where he worked for the US Government producing anti-Nazi propaganda.

[122] Jakob Wassermann (1873–1934), prolific Jewish novelist, journalist, and editor of the magazine *Simplicissimus*.

[123] Lion Feuchtwanger (1884–1958), a Jewish writer most famous for his book *Jud Suss,* later made into a film of the same name by the National

Socialist government. A strong critic of Hitler, he left Germany in November 1932, and was welcomed in the Soviet Union, meeting Stalin in person and attending many of the 1936 dissident show trials as an observer. He was in France at the time of the German invasion, and was smuggled out of the country by the American Consulate in Marseille, an escapade during which he dressed as a woman. By 1941 he had reached the USA, where he settled and lived until his death. In 1953, Feuchtwanger was awarded the National Prize, first class, of the German Democratic Republic (DDR, or Communist East Germany) for art and literature.

[124] Gustav Mahler (1860–1911), a Jewish composer who was a bridge between the 19th-century Austro-German tradition and the modernism of the early 20th century. His music was banned during the Nazi era. Mahler's immediate musical successors included the Jewish composers of the Second Viennese School, notably Arnold Schoenberg, Alban Berg and Anton Webern. Shostakovich and Benjamin Britten are among later 20th-century composers who admired and were influenced by Mahler.

[125] Arnold Schönberg (1874–1951), a Jewish composer associated with the expressionist movement in German poetry and art, and leader of the Second Viennese School. In the 1920s, Schoenberg revolutionized musical theory by developing the twelve-tone technique, a compositional method of manipulating an ordered series of all twelve notes in the chromatic scale. His rejection of classical compositional methods encouraged the development of “alternative” musical forms, and his school of thought was rejected as degenerate by the Nazis. He fled to the USA in 1934, and today, the twelve tone system has largely been rejected by serious composers the world over.

[126] Hans Erich Pfitzner (1869–1949), a German composer and self-described anti-modernist.

[127] Franz Schreker (1878–1934), the Jewish head of the *Hochschule für Musik* in Berlin, and composer of operas. His style—a mixture of Romanticism, Naturalism, Symbolism, Impressionism, Expressionism and extended tonality—was dismissed as degenerate music after 1933. He died of a stroke at the age of 56.

[128] Schools of music, also known in England as a conservatoire, or conservatorium in Australia.

[129] Ludwig Seelig (1882–1930), Jewish head of the *Allgemeinen Deutschen Chorsänger-Verband* (the "General German Choir Association"), most famous for his work *Krieg und Theater* ("War and Theater).

[130] Leo Kestenberg (1882–1962), a Jewish socialist, member of the Social Democratic Party and music advisor of the far left Volksbühne Berlin ("People's Stage Berlin"). In 1933, he left Germany and settled in Palestine.

[131] An eating or drinking companion; fellow diner or drinker.

[132] Alfred Kerr, real name Kempner, (1867–1948), Jewish theater critic and reviewer for numerous newspapers and magazines, and co-founder of the artistic review *Pan* magazine. Known as the *Kulturpapst* ("Culture Pope"). He left Germany in 1933 for Britain.

[133] *Für Alfred Kerr. Ein Buch der Freundschaft.* ("For Alfred Kerr. A Book of Friendship.") Edited by Joseph Chapiro, Berlin, 1928.

[134] Georg Hermann, real name Borchardt (1871–1943), employed by the Statistical Office of Berlin and writer whose work appeared in forty newspapers and magazines from the Ullstein publishing house. Co-founder and first president of the *Schutzverbandes Deutscher Schriftsteller* (the "Association for the Protection of German Authors") to which almost all prominent authors belonged. He fled Germany to France in 1933, but was arrested after the German occupation and died in detention in 1943.

[135] Kurt Tucholsky (1890–1935), a Jewish journalist who became one of the most important journalists of the Weimar Republic. He moved to Sweden in 1930.

[136] "Feuilleton"—originally French for a supplement attached to the political portion of a newspaper.

[137] Ernst Toller (1893–1939), a Jewish Communist playwright who served as President of the short-lived "Bavarian Soviet Republic" in 1919 and who was imprisoned for five years for his actions. Despite this overtly Communist record, his Expressionist plays were presented as high culture around the world, and are still published and performed to the present-day. He fled Germany in 1933, and committed suicide in New York in May 1939.

[138] Friedrich Wolf (1888–1953), a Jewish Communist who in 1918 became a member of the Workers Council in Dresden and joined the Independent Social Democratic Party of Germany. In 1928 he became a member of the Communist Party and the Association of Proletarian-Revolutionary Authors. In early 1932 he founded the *Spieltrupp Südwest* in Stuttgart, a communist agitprop group of lay actors that created controversial pieces about current topics. In 1933, Wolf fled to the Soviet Union, and in 1938 took part in the Communist International Brigades fighting for the Communists in the Spanish Civil War. In 1941 he was given Soviet citizenship and returned to Germany in 1945, where he helped set up the Communist dictatorship of the German Democratic Republic. He was the GDR's first ambassador to the Communist state of Poland.

[139] An anti-abortion law.

[140] Walter Mehring (1896–1981), a Jewish Socialist whose artistic fame during the Weimar Republic was based on his satirical writings and involvement in the Dadaist movement. Employed by the Jewish publishing houses, he also wrote many of the cabaret songs popular in the sexually decadent Weimar Germany Berlin cabaret world. He fled Germany in 1933, and eventually emigrated to the United States, where he was given work with the Jewish Hollywood film studio Metro-Goldwyn-Mayer. He died in Switzerland.

[141] Walter Hasenclever (1890–1940), a Jewish Socialist journalist for the *8-Uhr-Abendblatt* newspaper, and also an expressionist poet and playwright. In 1930, he wrote scripts for Jewish Hollywood Metro-Goldwyn-Mayer company, and in 1933 he fled Germany for France, where he committed suicide in June 1940.

[142] Ferdinand Bruckner, real name Theodor Tagger (1891–1958), a Jewish socialist playwright who in 1933 emigrated to Paris and produced anti-German works such as *Die Rassen.* In 1936, he moved to the United States, but returned to Germany in 1953 where he worked as an advisor to the Schiller Theater in Berlin.

[143] Arnold Pressburger (1885–1951), co-founder in 1911 of the Philipp & Pressburger General Kinematographen together with the Jew Siegmund Philipp. By 1918, they had bought up the Austro-Hungarian Sascha-Film GmbH, and dominated the film industry in the pre-19189 Austro-Hungarian Empire. In 1926, Pressburger went to Berlin, he worked for Ufa and other companies before founding the Cine-Allianz company with Gregor Rabinovitch. In 1935, Cine-Allianz was dissolved and Pressburger went to Hollywood in America where he launched Arnold Pressburger Films.

[144] Gregor Rabinovitch (1889–1953), a Russian-born Jew who emigrated from Germany in 1933 to the USA, only returning to Germany after the Second World War.

[145] "Battleship Potemkin" is a 1925 silent film directed by the Soviet Jew Sergei Eisenstein and produced by the official film production studio of the Soviet Union, Mosfilm. It is a dramatized version of the 1905 mutiny when the crew of a Russian battleship rebelled against the Tsarist regime.

[146] "Storm Over Asia" (original Russian title "Heir to Genghis Khan") was a 1928 Soviet film dealing with the 1919 British occupation of Southeastern Siberia and Northern Tibet after the Bolshevik Revolution. Under the pretext of preventing Allied War material help to the Tsar falling into the Bolshevik's hands, the Allied Powers intervened—ultimately unsuccessfully—in Russian Civil War on the side of the anti-Bolshevik forces.

[147] Outlined in the previous chapter.

[148] Iwan Bloch (1872–1922), a Jewish doctor who holds the title of the world's first "sexologist." He allegedly rediscovered the Marquis de Sade's manuscript of *The 120 Days of Sodom,* and published it under the

pseudonym Eugène Dühren in 1904. In 1899 he published *Marquis de Sade: his life and works* under the same pseudonym. This interest in sexual deviancy led him, together with his fellow Jews Magnus Hirschfeld and Albert Eulenburg, Bloch proposed the new concept of a science of sexuality: *Sexualwissenschaft ("S*exual Science" or Sexology). In 1906 he wrote *Das Sexualleben unserer Zeit in seinen Beziehungen zur modernen Kultur* ("The Sexual Life of our Time in Relation to Modern Civilization").

[149] Magnus Hirschfeld (1868–1935), a Jewish doctor who together with a number of co-religionists, founded the "science" of Sexology. Hirschfeld was an outspoken advocate for sexual deviancy, and founded the "Scientific Humanitarian Committee" which was the first advocacy for homosexual and "transgender" rights. His first foray into the field was a pro-homosexual book published in 1896 under a pseudonym. In 1897, he co-founded the "Scientific Humanitarian Committee" which agitated for the overturning of the law which made homosexuality a crime. In 1921 Hirschfeld organized the First Congress for Sexual Reform, which led to the formation of the World League for Sexual Reform. Congresses were held in Copenhagen (1928), London (1929), Vienna (1930), and Brno (1932). He also coined the word "Transvestit" (transvestite). Hirschfeld set up the *Institut für Sexualwissenschaft* (Institute for Sexual Research) in 1919 to house his archives and library on sexuality and to provide "educational services" and "medical consultations"—which included the world's first "sexual reassignment surgeries." The clinical staff included the Jewish psychiatrists Felix Abraham and Arthur Kronfeld, the Jewish gynecologist Ludwig Levy-Lenz, and the Jewish dermatologist and endocrinologist Bernhard Schapiro. The Institute also housed the Museum of Sex, an educational resource for the public which, under the Jewish education minister for Prussia, became compulsory for school classes to visit. In May 1933, The Institute's library formed the majority of the books burned at the famous 1933 "book burning" ceremony, held only a few blocks from Hirschfeld's building. Hirschfeld left Germany and moved to France, where he died of a heart attack in Nice.

[150] Max Julius Carl Alexander Hodann (1894–1946), a Jewish doctor, Communist and Zionist, who was medical health officer in Reinickendorf, Berlin, before taking employment at Magnus Hirschfeld's Institute for

Sexual Science as head of “sexual counseling.” He wrote several sex education publications which were banned by the Weimar government. He was a member of the “Association of Socialist Physicians” and the “National League for Birth Control and Sexual Hygiene.” Arrested in February 1933, Hodann was released, and fled to Norway. After visiting Palestine in 1934, he co-authored a book promoting the Zionist colonization of Palestine. From 1937 to 1938, he served with the Communist International Brigades during the Spanish Civil War, before returning to Norway. He moved to Sweden just prior to the German occupation, where he lived until his death from an asthma attack.

[151] Arthur Ruppin (1876–1943), a World Zionist Organization member and founder of the city of Tel Aviv. A Jewish eugenicist, credited as being “The Father Of Jewish Sociology”, he directed Berlin's Bureau for Jewish Statistics and Demography from 1902 to 1907. In 1907 he was sent by David Wolfsohn, the President of the WZO, to report on the existing Jewish community in Palestine. His report was that the Shephardi and Oriental Jews living in Palestine were degenerate and that it was necessary to bring as many “pure race” Ashkenazim Jews to counter the “degenerate presence” as quickly as possible. In 1908 Ruppin emigrated to Palestine and the Palestine Office of the Zionist organization in Jaffa, with the aim of directing the settlement activities of the Zionist movement. His work made practical Zionism possible and was responsible for formally launching the Jewish colonization of the area which became the present-day state of Israel. In 1926 he joined the faculty of the Hebrew University of Jerusalem where he founded the sociology department. A building there is now named in his honor. Many cities in Israel named streets after him, and the city of Haifa has a prize in his name awarded for extraordinary works in thinking, philosophy and politics. The German city Magdeburg, in which Ruppin lived during his youth, has also named one street after him.

[152] The full title of the book is *Beruf, Konfession und Verbrechen. Eine Studie über die Kriminalität der Juden in Vergangenheit und Gegenwart. Statistische und nationalökonomische Abhandlungen* (“Profession, Religion and Crime. A Study on Jewish Criminality of Jews in the Past and the Present. Statistical and National Economic Treatises.”) The author’s full name was Rudolf Wassermann, and his book was

supposed to disprove disproportionate Jewish involvement in crime. He was a great personal opponent of the eugenicist ideas of Arthur Ruppin (see above).

[153] Those who seek fuller information can consult the work of the Institute for the Study of the Jewish Question, *Die Juden in Deutschland* ("The Jews in Germany," Munich , 7th ed . 1938) , which treats this vast subject with scientific thoroughness and objectivity and contains much valuable material relevant to the foregoing.

[154] Bernard Lazare, real name Lazare Marcus Manassé Bernard (1865—1903),a French-born Jew who was one of France's leading anarchists in the late 19th century. In 1896 he attended the Socialist Congress in London, where he denounced Karl Marx as "a jealous authoritarian, unfaithful to his own ideas, driving the Internationale away from its goals". Lazare was also a Zionist, and in 1894 published L'Antisémitisme, son histoire et ses cause ("Anti-semitism, its History and Causes), after the arrest of Captain Alfred Dreyfus, a Jewish army officer accused of treason. Lazare was welcomed as a hero at the First Zionist Congress.

[155] The Nuremberg race laws classified people with four German grandparents as "German or kindred blood", while people were classified as Jews if they descended from three or four Jewish grandparents. A person with one or two Jewish grandparents was a *Mischling,* a person of "mixed blood." Mischlings could marry Aryans, but not each other. Furthermore, the laws deprived Jews and other non-Aryans of German citizenship and prohibited sexual relations and marriages between Germans and Jews. On 26 November 1935, the laws were extended to "Gypsies, Negroes or their bastard offspring."

[156] Contrary to postwar propaganda, which always puts accent on the one-day German boycott of Jewish stores, International Jewry actually started the boycott of German-made goods in March 1933 in both Europe and the US, and continued with it until America entered the war in 1941. This was the origin of the famous UK's Daily Express headline which read "Judea Declares War on Germany." It was only in response to this boycott that the German government organized a one-day boycott of Jewish businesses in Germany—an event which is often portrayed in isolation to

create the impression that the Nazis started it. At the same time, the World Zionist Organization concluded the Haavara Agreement with the German government, whereby German goods were sold to Jewish settlers in Palestine through a dedicated banking network. This exclusive trade deal allowed Jews leaving for Palestine to import first-class German-made goods with which the state of Israel was built up, while simultaneously negating the boycott which was publicly promoted in the US and Europe.

[157] Wilhelm Gustloff (1895–1936), founder of the Swiss NSDAP/AO (the Nazi party organization for German citizens abroad). He was assassinated in 1936 by the Jew David Frankfurter. The assassin was sentenced to life imprisonment, but pardoned and settled in Israel where he died in 1982.

[158] Ernst Eduard vom Rath (1909–1938), a German diplomat assassinated in Paris by a Polish Jew, Herschel Grynszpan. The Gustloff and Vom Rath assassinations were the spark for anti-Jewish attacks in Germany known as the *Kristallnacht* ("Crystal Night"), which were so fierce that they shocked even Germany's leadership, and were halted by specific order of Minister of Propaganda Joseph Goebbels, who was well aware of the public relations damage which such outbursts created.

[159] Given the ongoing Palestinian-Israeli conflict of the present day, this was a remarkably prescient insight into the problems created by the Jewish colonization of Palestine.